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Saunders sculp.

Amaryllis Spinning.

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How sweet her looks! how neat her linen!
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Youth would at once set Love a spinning.*

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London. Published Sep. 1st 1797 by T. Hopton-stall N^o 304 High Holborn



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Early Blossoms
of
Germs and Virtue;
Including

*Maxims of early Wisdom, Juvenile Memoirs,
A great variety of examples of the
— Moral Virtues, —*

And a Selection of Moral Poefy,
Embellished with Engravings.



Gordon.

Published Oct 7th 1797. by T. Hephinstall 304 Holborn.

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EARLY BLOSSOMS
OF
GENIUS, LEARNING, AND VIRTUE.

Section I.
ESSAY ON EDUCATION,
WITH THE
CHARACTERS OF EUGENIO, & OF ANTIGONE & PHRONISSA.

THE children of this age, are to be the men and women of the next. Our regard therefore to our country and mankind, as well as our duty to our children, obliges us to cultivate their education. The united voice of antiquity, both sacred and profane, recommends and urges this upon us, and whether they be prophets or sages, apostles or philosophers, they all concur in the precept of the illustrious SOLOMON,—‘Train up a child in the way he should go; and when he is old, he will not depart from it.’

Education has two principal branches, *correction* and *instruction*. The former implies a restraint upon the passions and appetites, which we find necessary, in a degree, upon ourselves, because

our passions and appetites are depraved; but which is more necessary to children before their reason is matured, and their minds properly informed.

Some speculative writers have indeed opposed this, as tending to debase the dignity of the mind, and to check its natural ardour. That the restraint of a wise parent, or a good tutor, may humble the vanity, and check the impetuosity of youth, is indeed true, and a very good reason for it; but the experience of many ages proves, that it will do no harm, when it is not excessive.

On no subject should we be more guarded against novel and untried theories, than on education. We see an unhappy instance before us, in the present age, of a neighbouring nation, many of whose wild and dangerous principles may be traced to the plans of education recommended by their late philosophers. And it is very remarkable, that even the celebrated ROUSSEAU, who formed such fine theories on female education, abandoned that of his own daughters to public charity.

On the subject of INSTRUCTION there are two principal inquiries, *What* should a child learn? and *how* should he be taught? To each of these we shall devote a few reflections.

One asking AGESILAUS the Spartan, what things were proper to be taught to children,—He replied, ‘Those which will be most useful to them when men.’—*Those things* may be divided

into branches of knowledge, and principles of conduct: both which should be taught in their connection and dependancy, advancing gradually from the easier to the more difficult. More particularly, children should be taught,

1. To employ their *understanding*. As the infant mind is vacant of knowledge as a sheet of white paper, one of the first objects of attention should be to store it with useful and just ideas, and no day should pass without adding to the stock; which is indeed very easy, since to a child almost every thing is new. Nor should the maxim be confined to childhood; in every stage of life it should be pursued, and that day should be always considered as lost, in which no knowledge is acquired, or no improvement made.

2. As their ideas multiply, care should be taken to imprint them on their *memories*, not by laborious tasks and tedious lessons; but by such hints and observations as are adapted to excite their curiosity and engage their attention; for always those things which children notice most they will easiest recollect. — For this cause great care should be taken to prevent their minds from being stocked with profane trash, silly tales, or idle songs.

3. They should be taught to exercise their *reason* and *judgment*: first, by modest and well-timed enquiries into the nature and causes of events and things which come under their obser-

vation—and, secondly, by distinguishing between truth and falsehood—good and evil—useful and hurtful—right and wrong. Things should be distinguished by their uses, properties, and effects, and the first opportunities embraced of teaching youth to discern between appearances and realities, between trifles and important objects.

4. Nothing can be of more importance for children to learn, than the *government* of their appetites and passions—and the moderation of their affections. They should be early instructed to check their curiosity—curb their anger—and, above all things, to conquer their revenge. The first appearance of spight and malice should be censured; and envy, jealousy, or ill-will, crushed always in the bud. They should be guarded against over fondness for toys and trifles, and be instructed to value every thing for its utility. When they are employed at their lessons, they should be taught as much as possible to confine their attention to what they are about, and rather shorten their task than suffer them to neglect it.

5. The earliest admonitions of *conscience* are generally the most faithful, and youth should by all means be made to listen to them, before their authority is weakened by the strength of the passions, and the force of prejudices or bad example. Tenderness of conscience, with a sense

of shame and sorrow, should be encouraged and commended within proper bounds, and never by any means be ridiculed, or censured.

6. One of the first and most necessary precepts for the infant mind, is *reverence to superiors*; with a proper distinction of the duties they owe to parents, tutors, and others, under whose authority they are placed, and to whose precepts they owe an implicit obedience, as well as a becoming reverence to their persons.—From reverence to earthly teachers and parents, they should be led to carry their attention higher, to God the supreme teacher and the universal father, but especially the gracious father of good men.

For the MANNER or method of instruction, the following hints shall suffice in this place.

1. They should be taught with much *simplicity* of language—selecting the easiest and simplest words, and impressing your meaning by familiar illustrations and comparisons.

2. Your instruction should be *gradual* and *progressive*, beginning with things the most easy and the most necessary for infant minds, and so proceeding from one branch of knowledge to another, in regular progression, to the conclusion of their education; always taking care not to set a task which supposes an acquaintance with any thing you have not previously taught them.

3. A great deal of the success of your instructions must depend on the *affectionate* attachment of your children and pupils. Convince them that

you love them, and if their dispositions are not very unhappy and perverse, they will listen to you with pleasure and obey with readiness, while they are convinced your object is their present and future good.

4. A great deal of useful and important knowledge may be successfully conveyed in the form of pleasure and amusement. Children are generally first taught their letters with the appendage of little pictures—many of the first principles of science may be taught by means of their innocent pastimes—as the top, the ball, the hoop, &c. But those things which are in themselves sinful, or of dangerous tendency, as cards, dice, and the like, had better not be employed in this manner.

5. *Patience* and *perseverance* are two of the most requisite qualities in a good teacher, particularly with such children as are of dull capacities, and who require ‘line upon line and precept upon precept, here a little and there a little,’ in order to impress instruction upon their minds.

6. I would recommend that all their instructions should be *practical*. Abstract reasonings and mere theories, are of little use to men, and of less to children. Your precepts should always be enforced by good and pertinent examples. Every branch of knowledge should be referred to practice, and experience made the test of science.

Some persons there are who pay a proper regard to every other branch of education, who

yet scruple to teach their children what is of all the most important, the principles of true religion; lest they should take their faith on trust, or become hypocrites instead of true believers. This conduct appears to me most preposterous, and clearly contrary to the scriptures: but in order to guard against the former danger, children should be early taught to give a reason for their faith and hope, in the knowledge of the scriptures, and the use of some approved catechism; and, to prevent the latter, it is highly incumbent on all who have the care of instructing children, to accompany their instructions with sincere and fervent prayer for the divine blessing; and for the communication of that grace which alone can make a good man and a true christian.

These hints and observations cannot be better explained or enforced than in the following characters, drawn by the judicious pencil of the amiable Dr. WATTS.

EUGENIO

Is just out of his minority, and in the twenty-second year of his age, he practises the man with all that virtue and decency that makes his father's acquaintance covet his company; and indeed, they may learn by his discourse, the art of good reasoning, as well as the precepts of piety from his example. He is an entertaining companion to the gay young gentlemen his equals;

and yet divines and philosophers take a pleasure to have EUGENIO amongst them. He is caressed by his superiors, in honour and years; and though he is released from the discipline of parental education, yet he treats the lady, his mother, with all that affectionate duty, that could be desired, or demanded of him, ten years ago: his father is content to see his own youth outshined by his son, and confesses, that EUGENIO already promises greater things than AGATHUS did at thirty.

If you ask whence these happy qualities arise, I grant there was some foundation for them in the very make of his nature; there was something of a complexional virtue mingled with his frame; but it is much more owing to the wise conduct of his parents, from his very infancy, and the blessing of divine grace attending their labours, their prayers, and their hopes.

He was trained up from the very cradle to all the duties of infant virtue, by the allurements of love and reward, suited to his age; and never was driven to practise any thing by a frown, or a hasty word, where it was possible for kinder affections to work the same effect by indulgence and delay.

As fast as his reasoning powers began to appear and exert themselves, they were conducted in an easy track of thought, to find out and observe the reasonableness of every part of his duty, and the lovely character of a child obedient to reason,

and to his parents will ; while every departure from duty was shewn to be so contrary to reason, as laid an early foundation for conscience to work upon : conscience began here to assume its office, and to manifest its authority in dictates and reproofs, and reflections of mind, peaceful or painful, according to his behaviour. When his parents observed this inward monitor to awake in his soul, they could better trust him out of their sight.

When he became capable of conceiving of an almighty and invisible Being, who made this world, and every creature in it, he was taught to pay all due regards to this GOD his maker ; and from the authority and love of his father on earth, he was led to form right ideas (as far as childhood permitted) of the power, government and goodness, of the universal and supreme Father of all in heaven.

He was informed, why punishment was due to an offence against GOD or his parents, that his fear might become a useful passion, to awaken and guard his virtue ; but he was instructed, at the same time, that where he heartily repented of a fault, and returned to his duty with new diligence, there was forgiveness to be obtained both of GOD and man.

When at any time a friend interceded for him to his father, after he had been guilty of a fault, he was hereby directed into the doctrine of JESUS *the mediator*, between GOD and man ; and thus he

knew him as an *intercessor*, before he could well understand the notion of his *sacrifice* and *atonement*.

He was enticed sometimes to the love of letters, by making his lesson a reward of some domestic duty; and a permission to pursue some parts of learning, was the appointed recompence of his diligence and improvement in others.

There was nothing required of his memory, but what was first (as far as possible) let into his understanding: and by proper images and representations, suited to his years, he was taught to form some conception of the things described, before he was bid to learn the words by heart. Thus he was freed from the danger of treasuring up the cant and jargon of mere names, instead of the riches of solid knowledge.

As he was inured to reasoning from his childhood, so he was instructed to prove every thing, according to the nature of the subject, by natural or moral arguments, as far as his years would admit: and thus he drew much of his early knowledge from reason, or from revelation, by the force of his judgment; and not merely from his teachers, by the strength of his memory.

His parents were persuaded indeed, that they ought to teach him the principles of virtue while he was a child; and the most important truths of religion, both natural and revealed, before he was capable of deriving them from the fund of his own reason; or of framing a religion for himself, out of so large a book as the *Bible*. They thought

themselves under the obligation of that divine command, *train up a child in the way that he should go, and when he is old he will not depart from it.* [PROV. xxii. 6.] And therefore from a child they made him acquainted with the holy scriptures, and persuaded him to believe that they were *given by the inspiration of GOD*, before it was possible for him to take in the arguments from reason, history, tradition, &c. which must be joined together to confirm the sacred CANON, and prove the several books of the bible to be divine. Thus, like TIMOTHY, he continued in the things which he had learned and had been assured of, knowing of whom he had learned them. [2 TIM. iii. 14, 15, 16.] Yet as his years advanced, they thought it requisite to show him the solid and rational foundations of his faith, that his hope might be built upon the authority of GOD, and not of men.

Thus the apostles and prophets were made his early companions; and being instructed in the proofs of the christian religion, and the divine original of his bible, he pays a more constant and sacred regard to it, since his judgment and reason assure him that it is the word of GOD, than when he was a child, and believed it because his mother told him so. He reads the scriptures daily now, not like the lessons of his infancy, but as the infallible rule of his faith and practice: he searches them every day in his closet, not to confirm any articles and doctrines that he is resolved to believe, but (as the noble BEREANS did)

to examine and try whether those doctrines and articles ought to be believed or no, which he was taught in the nursery.

After he arrived at fifteen, he was suffered to admit nothing into his full assent, till his mind saw the rational evidence of the proposition itself; or at least till he felt the power of those reasons which obliged him to assent upon moral evidence and testimony, where the evidences of sense, or of reason, were not to be expected. He knew that he was not to hope for mathematical proofs, that there is a POPE at ROME, that the TURKS have dominion over JUDEA, that ST. PAUL wrote an epistle to the ROMANS, that CHRIST was crucified without the gates of JERUSALEM, and that in three days time he rose from the dead; and yet that there is just and reasonable evidence to enforce and support the belief of all these. Where truths were too sublime for present comprehension, he would never admit them as a part of his faith, till he saw full evidence of a speaking GOD, and a divine revelation.

His tutor never imposed any thing on him with a magisterial air, but, by way of advice, recommended to him such studies and such methods of improvement, as his experience had long approved; he gave frequent hints of the danger of some opinions, and the fatal consequences of some modish and mistaken principles. He let him know, generally, what sentiments he himself embraced among the divided opinions of the age;

and what clear and comprehensive knowledge, what satisfaction of judgment, serenity of mind, and peace of conscience, were to be found in the principles which he had chosen; but he exhorted his pupil still to choose wisely for himself, and led him onward in the sciences, and in common and sacred affairs, to frame his own sentiments by just rules of reasoning: though EUGENIO did not superstitiously confine his belief to the opinions of his instructor, yet he could not but love the man that indulged him such a liberty of thought, and gave him such an admirable clue to human and divine knowledge.

He loves to call himself by the honourable name of a *christian*, and though his particular sentiments approach much nearer to the opinions of some parties than to others; yet he likes not to be called by the name of any party, for he is wise and bold enough to be a bigot to none. He practises a noble and an extensive charity to those that, in lesser matters, differ widely from him, if they do but maintain the most essential and necessary parts of christianity; nor does he seclude them from his communion, nor withhold himself from theirs; but as the providence of GOD gives him just occasions, he eats and drinks with them at the table of their common LORD, provided always, that they impose nothing upon his practice contrary to his conscience.

He dares to believe the doctrines of original sin, the satisfaction of CHRIST, the influences of

the blessed Spirit, and other despised truths of the gospel; and this, not because his ancestors believed them, but because he cannot avoid the evidence of them in scripture. And if in some few points of less importance, he takes leave to differ from the sentiments of his elders, it is with such a becoming modesty, that convinces his father how unwilling he is to dissent from him; and yet he maintains his opinion with such an appearance of argument, and such an honest concern for truth and piety, that makes it plain to his friends, that he is under the strong constraint of an inward conviction.

He was not kept a stranger to the errors and follies of mankind, nor was he let loose amongst them, either in books or in company, without a guard and a guide. His preceptor let him know the gross mistakes and iniquities of men, ancient and modern, but inlaid him with proper principles of truth and virtue; and furnished him with such rules of judgment, as led him more easily to distinguish between good and bad; and thus he was secured against the infection and the poison, both of the living and the dead.

He had early cautions given him to avoid the bantering tribe of mortals, and was instructed to distinguish a jest from an argument; so that a loud laugh at his religion, never puts him, nor his faith, out of countenance. He is ever ready to render a reason of his christian hope, and to defend his creed; but he scorns to enter the lists

with such a disputant, that has no artillery but squib and flash; no arguments besides grimace and ridicule. Thus he supports the character of a christian with honour; he confines his faith to his Bible, and his practice to all the rules of piety; and yet thinks as freely as that vain herd of atheists and deists, that arrogate the name of *free-thinkers* to themselves.

You will enquire, perhaps, how he came to attain so manly a conduct in life, at so early an age, and how every thing of the *boy* was worn off so soon. Truly, besides other influences, it is much owing to the happy management of ERASTE, (that was the name of the lady his mother) who was frequent in the nursery, and inspired sentiments into his childhood becoming riper years. When there was company in the parlour, with whom she could use such a freedom, she brought her son in among them, not to entertain them with his own noise, and tattle, and impertinence, but to hear their discourse, and sometimes to answer a little question or two they might ask him. When he was grown up to a youth, he was often admitted into the room with his father's acquaintance, and was indulged the liberty to ask and enquire on subjects that seemed to be above his years: he was encouraged to speak a sentence or two of his own thoughts, and thus to learn and practise a modest assurance. But when the company was gone, he was approved and praised, if he had behaved well, or received kind

hints of admonition, that he might know when he had been too silent, and when too forward to speak. Thus, by enjoying the advantage of society, above the level of his own age and understanding, he was always aspiring to imitation; and the excesses and defects of his conduct were daily noticed and cured.

His curiosity was gratified abroad with new sights and scenes, as often as his parents could do it with convenience, that he might not stare and wonder at every strange object or occurrence; but he was made patient of restraint and disappointment, when he seemed to indulge an excessive desire of any needless diversion. If he sought any criminal pleasures, or diversions attended with great danger and inconvenience, the pursuit of them was absolutely forbidden; but it was done in so kind a manner, as made the guilt or peril of them appear in the strongest light, and thereby they were rendered hateful or formidable, rather than the objects of wish or desire.

When EUGENIO first began to go abroad in the world, his companions were recommended to him by the prudence of his parents; or if he chose them himself, it was still within the reach of his tutor's observation, or the notice of his father's eye: nor was he suffered to run loose into promiscuous company, till it appeared that his mind was furnished with steady principles of virtue, till he had knowledge enough to defend

those principles, and to repel the assaults that might be made upon his faith.

By a little converse in the world, he found that it was sometimes necessary to be positive, bold, and unmoveable, in rejecting every proposal which might endanger his character or his morals: especially as he soon became sensible, that a soft and cold denial gave courage to new attacks, and left him liable to be teized with fresh solicitations. He laid down this therefore for a constant rule, that where his reason had determined any practice to be either plainly sinful, or utterly inexpedient, he would give so firm a denial, upon the principles of virtue and religion, as should for ever discourage any further solicitations. This gave him the character of a man of resolute virtue, even among the rakes of the time; nor was he ever esteemed the less on this account. At first, indeed, he thought it a happy victory, which he had gotten over himself, when he could defy the shame of the world, and resolve to be a christian in the face of vice and infidelity: he found the shortest way to conquer this foolish shame, was to renounce it at once: then it was easy to practise singularity, amidst a profane multitude. And when he began to get courage enough to profess resolute piety without a blush, in the midst of such company as this, AGATHUS and ERASTE then permitted their son to travel abroad, and to see more of the world, under the protection of their daily prayers. His first tour

was through the neighbouring counties of ENGLAND: he afterward enlarged the circuit of his travels, till he had visited foreign nations, and learned the value of his own.

In short, the restraints of his younger years were tempered with so much liberty, and managed with such prudence and tenderness, and these bonds of discipline were so gradually loosened, as fast as he grew wise enough to govern himself, that EUGENIO always carried about with him an inward conviction of the great love and wisdom of his parents and his tutor. He often recounts these things with pleasure, as some of the chief favours of heaven, whereby he was guarded through all the dangers and follies of youth and childhood, and effectually kept, through divine grace operating by these happy means, from a thousand sorrows, and perhaps from everlasting ruin.

ANTIGONE AND PHRONISSA.

ANTIGONE had an excellent mother, but she died young: ANTIGONE, with her elder sister, from their very infancy, were placed under a grandmother's care. The good old gentlewoman trained them up precisely in the forms in which she herself was educated, when the modes of breeding, had (it must be confessed) too much narrowness and austerity. She gave them all the good instructions she had received from her

ancestors, and would scarce ever suffer them to be out of her sight. She saw the eldest well married at five and twenty, and settled in a course of virtue and religion : she found her zeal and pious care attended with success in several of her posterity, and she departed this life in peace.

But unhappy ANTIGONE took a different turn : she was let loose into the world with all her possessions and powers in her own hand ; and falling into vain company, she got such a taste of unbounded liberty, and modish vices, that she could never reflect upon the method of her own education, without angry remarks or ridicule.

When she came to have children of her own, she still retained the resentment which she had conceived at the conduct of her grandmother, and therefore she resolved that her daughters should be bred up in the other extreme.

‘ In my younger times (said she) we were kept
‘ hard to the labour of the needle, and spent six
‘ hours a day at it, as though I were to get my
‘ bread by my finger’s ends ; but a little of that
‘ business shall serve these children, for their fa-
‘ ther has left them good fortunes of their own.

‘ We were not suffered to read any thing but
‘ the bible and sermon-books ; but I shall teach
‘ mine politer lessons out of plays and romances,
‘ that they may be acquainted with the world
‘ betimes.

‘ My elder sister was scarce ever allowed to
‘ speak in company till she was married, and it
‘ was a tiresome length of years before that day
‘ came. The old proverb ran thus, *That a maiden*
‘ *must be seen, and not heard*: but I hope my little
‘ daughters will not be dumb.

‘ We were always confined to dwell at home,
‘ unless some extraordinary occasion called us
‘ abroad, perhaps once in a month, or twice in a
‘ summer. We were taught to play the good
‘ housewife in the kitchen and the pantry, and
‘ were well instructed in the conduct of the broom
‘ and duster; but we knew nothing of the mode
‘ of the court, and the diversions of the town. I
‘ should be ashamed to see these young creatures
‘ that are under my care, so awkward in company
‘ at fourteen as I was at four and twenty.’

And thus ANTIGONE brought up her young family of daughters agreeably to her own loose notions; for she had formed her sentiments of education merely from the aversion she had conceived to the way of her elders, and chose the very reverse of their conduct for her rule, because their piety and wisdom had a little allay of rigour and stiffness attending it.

The young things, under their mother’s eye, could manage the tea-table at ten years old, when they could scarce read a chapter in the New Testament. At fourteen they learned the airs of the world; they gad abroad at their plea-

sure, and will hardly suffer ANTIGONE to direct them, or go with them; they despise the old woman betimes, for they can visit without her attendance, and prattle abundantly without her prompting.

She led or sent them to the playhouse twice or thrice a week, where a great part of their natural modesty is worn off and forgotten: *modesty, the guard of youthful virtue!* They can talk love stories out of CLEOPATRA; they are well practised already in the arts of scandal, and for want of better furniture of mind, emptiness and impertinence, ribbands and fashions, gay gentlemen and wanton songs, ever dwell upon their tongue. They have been taught so little to set a guard upon themselves, that their virtue is much suspected. But (be that as it will) they are seized and married before sixteen, being tempted away to bind themselves for life, to a laced coat and a fashionable wig. Thus children set up at once to govern a family; but so ignorant in all those concerns, that from the garret to the kitchen, the whole house is entirely ruled by the humour of the servants, because the young mistress knows not how to instruct or correct them. There is neither religion nor prudence among them, at home or abroad. Thus they make haste to ruin and misery in this world, without thought or hope of the world to come, and the heaven or the hell that await us there.

ANTIGONE sees her own mistake too late; and

though she has not so just a sense and horror of their loose and profane life, as would become her years, yet she is vexed to see herself neglected so soon, and scorned by her own children; but she confesses, with a sigh, that she has led them the way, by laughing so often at her good old grandmother.

How much wiser is PHRONISSA in the education that she gives her daughters, who maintains a happy medium between the severity of the last age, and the wild licence of this! She manages her conduct towards them with such an admirable felicity, that though she confines them within the sacred limits of virtue and religion, yet they have not a wish beyond the liberties which they daily enjoy.

PHRONISSA, when her daughters were little children, used to spend some hours daily in the nursery, and taught the young creatures to recite many a pretty passage out of the Bible, before they were capable of reading it themselves; yet at six years old, they read the scriptures with ease, and then they rejoiced to find the same stories in GENESIS, and in the GOSPELS, which their mother had taught them before. As their years advanced, they were admitted into the best conversation, and had such books put into their hands, as might acquaint them with the rules of prudence and piety, in an easy and familiar way: the reading the lives of eminent persons who were examples of this kind, was one of the daily

methods she used, at once to instruct and entertain them. By such means, and others which she wisely adapted to their advancing age, they had all the knowledge bestowed upon them, that could be supposed proper for women, and that might render their character honourable and useful in the world.

As for plays and romances, they were ever bred up in a just apprehension of the danger and mischief of them. The servants that waited on them, and the books that were left within their reach, were such as never corrupted their minds with impure words or images.

Long has PHRONISSA known that domestic virtues are the business and the honour of her sex. Nature and history agree to assure her, that the conduct of the household is committed to the women, and the precepts and examples of scripture confirm it. She educated her daughters therefore in constant acquaintance with all family affairs, and they knew betimes what belonged to the provisions of the table, and the furniture of every room. Though her circumstances were considerable in the world, yet, by her own example, she made her children know, that a frequent visit to the kitchen was not beneath their state, nor the common menial affairs too mean for their notice; that they might be able hereafter to manage their own house, and not be directed, imposed upon, and perhaps ridiculed, by their own servants.

They were initiated early in the science of the needle, and were bred up skilful in all the plain and flowery arts of it; but it was never made a task nor a toil to them, nor did they waste their hours in those nice and tedious works, which cost our female ancestors seven years of their life, and stitches without number. To render this exercise pleasant, one of them always entertained the company with some useful author, while the rest were at work; every one had freedom and encouragement to start what question she pleased, and to make any remarks on the present subject; that reading, working and conversation, might fill up the hour with variety and delight. Thus while their hands were making garments for themselves, or for the poor, their minds were enriched with treasures of human and divine knowledge.

At proper seasons the young ladies were instructed in the gayer accomplishments of their age: but they were taught to esteem the song and the dance, some of their meanest talents; because they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happiness of life.

PHRONISSA herself was sprightly and active, and she abhorred a slothful and lazy humour. Therefore she constantly found out some inviting and agreeable employment for her daughters, that they might hate idleness as a mischievous vice, and be trained up to an active and useful

life. Yet she perpetually insinuated the superior delights of the closet, and tempted them, by all divine methods, to the love of devout retirement. Whensoever she seemed to distinguish them by any peculiar favours, it was generally upon some new indication of early piety, or some young practice of a self-denying virtue.

They were taught to receive visits in forms agreeable to the age; and though they knew the modes of dress sufficient to secure them from any thing aukward or unfashionable, yet their minds were so well furnished with richer variety, that they had no need to run to those poor and trivial topics, to exclude silence and dulness from the drawing-room. They would not give such an affront to the understandings of the ladies their visitants, as to treat them with such meanness and impertinence; therefore, all this sort of conversation was reserved, almost entirely, for the minutes appointed to the milliner and the dressing-maid.

Here I must publish it to their honour, to provoke the sex to imitation, that though they comported with the fashion in all their ornaments, so far as the fashion was modest, and could approve itself to reason or religion, yet PHRONISSA would not suffer their younger judgments so far to be imposed on by custom, as that the mode should be entirely the measure of all decency to them. She knew there is such a thing as natural harmony and agreeableness; in the beauties of colour and

figure, her delicacy of taste was exquisite; and where the mode run counter to nature, though she indulged her daughters to follow it in some innocent instances, because she loved not to be remarkably singular in things of indifference, yet she took care always to teach them to distinguish gay folly, and affected extravagance, from natural decencies, both in furniture and in dress: their rank in the world was eminent, but they never appeared the first, nor the highest, in any new-fangled forms of attire. By her wise example and instructions, she had so formed their minds, as to be able to see garments more gaudy, and even more modish than their own, without envy or wishes. They could bear to find a trimming set on a little awry, or the plait of a garment ill-disposed, without making the whole house and the day uneasy, and the sun and heavens smile upon them in vain.

PHRONISSA taught them the happy art of managing a visit, with some useful improvement of the hour, and without offence. If a word of scandal occurred in company, it was soon diverted or suppressed. The children were charged to speak well of their neighbours, as far as truth would admit, and to be silent as to any thing further: but when the poor, or the deformed, were mentioned in discourse, the aged, the lame, or the blind, those objects were handled with the utmost tenderness: nothing could displease PHRONISSA more, than to hear a jest thrown

upon natural infirmities: she thought there was something sacred in misery, and it was not to be touched with a rude hand. All reproach and satire of this kind was for ever banished where she came; and if ever raillery was indulged, vice and wilful folly were the constant subjects of it.

Persons of distinguished characters she always distinguished in her respect, and trained up her family to pay the same civilities. Whosoever she named her own parents, it was with high veneration and love, and thereby she naturally led her children to give due honour to all their superior relatives.

Though it is the fashion of the age to laugh at the priesthood in all forms, and teach every boy to scoff at a minister, PHRONISSA paid *double honours* to them *who laboured in the word and doctrine*, where their personal behaviour upheld the dignity of their office; for she was persuaded SAINT PAUL was a better director than the gay gentlemen of the mode. [1 TIM. v. 17.] Besides, she wisely considered, that a contempt of their persons would necessarily bring with it a contempt of all their ministrations; and then she might carry her daughters to the church as much as she pleased, but preaching and praying, and all sacred things, would grow despicable and useless, when they had first learned to make a jest of the preacher.

But are these young ladies always confined at home? Are they never suffered to see the world?

Yes, and sometimes without the guard of a mother too; though PHRONISSA is so well beloved by her children, that they would very seldom choose to go without her. Their souls are inlaid betimes with the principles of virtue and prudence; these are their constant guard; nor do they ever wish to make a visit where their mother has reason to suspect their safety.

They have freedom given them in all the common affairs of life to choose for themselves, but they take pleasure, for the most part, in referring the choice back again to their elders. PHRONISSA has managed the restraint of their younger years with so much reason and love, that they have seemed, all their lives, to know nothing but liberty: an admonition of their parents meets with cheerful compliance, and is never debated. A wish or desire has the same power over them now, as a command had in their infancy and childhood; for the command was ever dressed in the softest language of authority, and this made every act of obedience a delight, till it became an habitual pleasure.

In short, they have been educated with such discretion, tenderness and piety, as have laid a foundation to make them happy and useful in the rising age: their parents with pleasure view the growing prospect, and return daily thanks to ALMIGHTY GOD, whose blessing has attended their watchful cares, and has thus far answered their most fervent devotions.

Section II.

LETTERS TO YOUTH, AND MAXIMS OF
EARLY WISDOM,

FROM

LORD BURLEIGH—SIR H. SIDNEY—DR. COTTON MATHER
—BISHOP ATTERBURY—LORD CHESTERFIELD—MR.
HERVEY—DR. WATTS—AND DR. GREGORY.

LORD TREASURER BURLEIGH'S ADVICE TO HIS SON ROBERT
CECIL, AFTERWARDS EARL OF SALISBURY.

SON ROBERT,

THE virtuous inclinations of thy matchless mother, by whose tender and godly care thy infancy was governed, together with thy education under so zealous and excellent a tutor, puts me in rather assurance than hope, that thou art not ignorant of that *summum bonum*, which is only able to make thee happy as well in thy death as life; I mean the true knowledge and worship of thy Creator and Redeemer, without which all other things are vain and miserable. So that thy youth being guided by so sufficient a teacher, I make no doubt but he will furnish thy life with divine and moral documents. Yet that I may not cast off the care befitting a parent towards his children; or that thou shouldst have cause to derive

thy whole felicity and welfare rather from others than from whence thou receivedst thy breath and being; I think it fit and agreeable to the affection I bear thee, to help thee with such rules and advertisements for the squaring of thy life, as are rather gained by experience than by much reading. To the end, that entering into this exorbitant age, thou mayest be the better prepared to shun those scandalous courses, whereunto the world, and the lack of experience, may easily draw thee. And, because I will not confound thy memory, I have reduced them into ten precepts; and next unto MOSES' tables, if thou imprint them in thy mind, thou shalt reap the benefit and I the content. And these are the following:

I. When it shall please God to bring thee to man's estate, use great providence and circumspection in choosing a *wife*. For from thence will spring all thy future good or evil. And it is an action of life, like unto a stratagem of war, wherein a man can err but once.—Let her not be poor, how generous or well-born soever; for a man can buy nothing in the market with gentility. Nor choose a base and uncomely creature altogether for wealth; for it will cause contempt in others and loathing in thee. Neither make choice of a fool; for, she will be thy continual disgrace; and it will erk thee to hear her talk.

Touching the guiding of thy house, let thy hospitality be moderate; and, according to the

means of thy estate, rather plentiful than sparing, but not costly; for I never knew any man grow poor by keeping an orderly table.—Beware thou spend not more than three of four parts of thy revenues; nor above a third of that in thy house; for the other two parts will do no more than defray thy extraordinary, which always surmount the ordinary by much: otherwise thou shalt live, like a rich beggar, in continual want. And the needy man can never live happily or contentedly; for every disaster makes him ready to mortgage or sell. And that gentleman who sells an acre of land, sells an ounce of credit; for gentility is nothing else than ancient riches; so that if the foundation shall at any time sink, the building must needs follow. So much for the first precept.

II. Bring thy children up in learning and obedience; yet without outward austerity; praise them openly, reprehend them secretly; give them good countenance and convenient maintenance, according to thy ability; otherwise thy life will seem their bondage; and what portion thou shalt leave them at thy death, they will thank death for it, and not thee. And I am persuaded that the foolish cockering of some parents, and the over stern carriage of others, causeth more men and women to take ill courses, than their own vicious inclinations.—Marry thy daughters in time, lest they marry themselves.—Suffer not thy sons to pass the *Alps*; for they

shall learn nothing there but pride, blasphemy, and atheism. And if by travel they get a few broken languages, that shall profit them nothing more than to have meat served in diverse dishes. Neither, by my consent, shalt thou train them up in wars; for he that sets up his rest to live by that profession, can hardly be an honest man, or a good christian. Besides, it is a science no longer in request than use; for soldiers in peace are like chimnies in summer.

III. Live not in the country without corn and cattle about thee; for he that putteth his hand to the purse for every expence of the household, is like him that keepeth water in a sieve. And what provision thou shalt want, learn to buy it at the best hand; for there is one penny saved in four, betwixt buying in thy need, and when the markets and seasons serve fittest for it. Be not served with kinsmen or friends, or men intreated to stay; for they expect much, and do little; nor with such as are amorous, for they are intoxicated. And keep rather two too few than one too many. Feed them well, and pay them with the most, and thou mayest boldly require service at their hands.

IV. Let thy kindred and allies be welcome to thy house and table; grace them with thy countenance, and father them in all honest actions; for by this means thou shalt so double the band of nature, as thou shalt find them so many advocates to plead an apology for thee behind thy

back. But shake off those glow-worms, I mean parasites and sycophants, who will feed and fawn upon thee in the summer of prosperity; but, in an adverse storm, they will shelter thee no more than an arbour in winter.

V. Beware of suretyship for thy best friends: he that payeth another man's debts, seeketh his own decay. But, if thou canst not otherwise choose, rather lend thy money thyself upon good bonds, although thou borrow it; so shalt thou secure thyself and pleasure thy friend. Neither borrow money of a neighbour or a friend, but of a stranger, where paying for it, thou shalt hear no more of it; otherwise thou shalt eclipse thy credit, lose thy freedom, and yet pay as dear as to another. But in borrowing be precious of thy word; for he that hath care of keeping days of payment, is lord of another man's purse.

VI. Undertake no suit against a poor man with much wrong; for, besides that thou makest him thy compeer, it is a base conquest to triumph where there is small resistance. Neither attempt law against a man, before thou be fully resolved that thou hast right on thy side, and then spare not either money or pains; for a cause so followed and obtained, will free thee from suits a great part of thy life.

VII. Be sure to keep some great man thy friend, but trouble him not for trifles; compliment him often with many, yet small gifts, and of little charge. And, if thou hast cause to

bestow any great quantity, let it be something which may be daily in sight; otherwise, in this ambitious age, thou shalt remain like a hop without a pole, live in obscurity, and be made a foot-ball for every insulting companion to spurn at.

VIII. Trust not any man with thy life, credit, or estate; for it is mere folly for a man to enthrall himself to his friend, as though, occasion being offered, he should not dare to become thine enemy.

IX. Towards thy superiors be humble, yet generous: with thine equals familiar, yet respectful: towards thy inferiors shew much humanity, and some familiarity.—The first prepares thy way to advancement; the second makes thee known for a man well-bred; the third gains a good report; which, once got, is easily kept: for right humanity takes such deep root in the minds of the multitude, as they are more easily gained by unprofitable courtesies than by churlish benefits; yet I advise thee not to affect or neglect popularity too much.

X. Be not scurrilous in conversation, nor satirical in thy jests; the one will make thee unwelcome to all company; the other get thee hated of thy best friends: for suspicious jests (when any of them savours of truth) leave a bitterness in the minds of those who are touched. And, albeit I have already pointed at this inclusively; yet I think it necessary to leave it to

thee as a special caution; because I have seen so many prone to quip and gird, as they would rather lose their friend than their jest. And if perchance their boiling brain yield a quaint scoff, they will travail to be delivered of it as a woman with child. These nimble fancies are but the froth of wit.

*SIR HENRY SIDNEY'S ADVICE TO HIS SON, AFTERWARD
THE FAMOUS SIR PHILIP SIDNEY;*

BUT THEN A BOY OF TWELVE YEARS OLD AT SCHOOL.

SINCE this is my first letter that ever I did write to you, I will not, that it be all empty of some advices, which my natural care of you provoketh me to wish you to follow, as documents to you in this your tender age. Let your first action be, the lifting up of your mind to Almighty God, by hearty prayer, and feelingly digest the words you speak in prayer, with continual meditation, and thinking of him to whom you pray, and of the matter for which you pray. And use this as an ordinary, and at an ordinary hour. Whereby the time itself will put you in remembrance to do that which you are accustomed to do. In that time apply your study to such hours as your discreet master doth assign you, earnestly; and the time (I know) he will so limit, as shall be both sufficient for your learning, and safe for your health. And mark the sense and the matter

of that you read, as well as the words. So shall you both enrich your tongue with words, and your wit with matter; and judgment will grow as years groweth in you. Be humble and obedient to your master, for unless you frame yourself to obey others, yea, and feel in yourself what obedience is, you shall never be able to teach others how to obey you. Be courteous of gesture, and affable to all men, with diversity of reverence, according to the dignity of the person. There is nothing that winneth so much with so little cost.

Use moderate diet, so as, after your meat, you may find your wit fresher, and not duller, and your body more lively, and not more heavy. Seldom drink wine, and yet sometimes do, lest being enforced to drink upon the sudden, you should find yourself inflamed. Use exercise of body, but such as is without peril of your joints or bones. It will increase your force, and enlarge your breath. Delight to be cleanly, as well in all parts of your body, as in your garments. It shall make you grateful in each company, and otherwise loathsome. Give yourself to be merry, for you degenerate from your father, if you find not yourself most able in wit and body, to do any thing, when you be most merry: but let your mirth be ever void of all scurrility, and biting words to any man; for a wound given by a word is oftentimes harder to be cured, than that which is given with the sword. Be you

rather a hearer and bearer away of other men's talk, than a beginner, or procurer of speech, otherwise you shall be counted to delight to hear yourself speak.

If you hear a wise sentence, or an apt phrase, commit it to your memory, with respect of the circumstance, when you shall speak it. Let never oath be heard to come out of your mouth, nor word of ribaldry; detest it in others, so shall custom make to yourself a law against it in yourself. Be modest in each assembly, and rather be rebuked of light fellows, for maiden-like shamefacedness, than of your sad friends for pert boldness. Above all things, tell no untruth; no, not in trifles. The custom of it is naughty, and let it not satisfy you, that, for a time, the hearers take it for truth; for after it will be known as it is, to your shame; for there cannot be a greater reproach to a gentleman, than to be accounted a liar. Study and endeavour yourself to be virtuously occupied. So shall you make such an habit of well-doing in you, that you shall not know how to do evil, though you would. Remember, my son, the noble blood you are descended of, by your mother's side; and think that only by virtuous life and good action, you may be an ornament to that illustrious family. Well (my little Philip) this is enough for me, and too much, I fear, for you. But if I shall find that this light meal of digestion nourish any thing on

the weak stomach of your young capacity, I will, as I find the same grow stronger, feed it with tougher food. Your loving father, so long as you live in the fear of God,

H. S.

DOCTOR COTTON MATHER'S RULES OF PRUDENCE, AND
OF HEALTH*.

RULES OF PRUDENCE.

1. **T**HE ITALIAN maxims are no imprudent ones. 'One must not *spend all he hath*, nor *do all he can*; nor *tell all he knows*, nor *believe all he hears*.' And there is a sentence of a Greek poet worthy to be remembered, which, in plain English, will tell you, 'No wise man will be taken a second time in an error he has suffered for.'

2. It is a lesson worth more than an ingot of gold, which one who saw many things, has left for what is to be observed in company. *Think before you speak*; think before *whom* you speak; think *why*, as well as *what* you speak. And remember, that the *least said is soonest mended*.

A very discreet man said, He had *often* got hurt by eating *too much*; *rarely*, by eating *too little*: *often* got hurt by wearing *too few* clothes; *rarely*, by wearing *too many*: *often* got hurt by *speaking*; *rarely*, by *holding his tongue*.

*It was from a book of this author's, that the celebrated Dr. Franklin took, as himself tells us, a hint upon the desirableness of doing good, which formed the basis of his future character.

3. HOMER assigns as the reason why his PATROCLUS was universally lamented at his death, that *he knew how to be good-natured to all men*. You may come to be universally beloved, if your *good nature and good humour* (what no nation or language but ours, has a proper term for) appear in continual exercise, so as to satisfy all men that you delight in doing good.

4. I have heard one say, that there was a gentleman in the 19th Chapter of the Acts of the Apostles, to whom he was more indebted than to any man in the world; namely, *the town-clerk of EPHEBUS*, whose counsel it was to *do nothing rashly*. Upon any proposal of consequence, it was usual for him to say, 'I will advise first with the town-clerk of EPHEBUS.'

5. Let the JUDGES' motto be yours, 'He is prudent who is patient.' You will ever find, there is nothing done so well in a passion, but it might be done better out of it.

6. Let it be as a law of the MEDES and PERSIANS with you, That you will never sacrifice any hours of a short life in contentions; especially in *personal contentions and litigations*: the game will not pay for the candle.—Sometimes a vindication may be necessary: in what cases, *wisdom will be profitable to direct you*. If it be at any time whispered to you, that any one has derided you, or spoken diminutively of you; the best way, for the most part, is, for you to take no more notice of it, than a greater man (a THEODOSIUS) would

have done of such a contempt cast upon him. Let them that have abused you *know not*, that you *know any thing* of the matter.

7. If calumnious *quills* have publicly scratched you, look back two thousand years ago, and you will find even PLATO giving a pattern to a christian, in his declining to take any notice of the invectives which XENOPHON had used against him.—It may be, the scribblers are sorry scoundrels, and such vile *children of SHETH*, as it is beneath you to let them know that you have so much as read their follies.—Or be they what they will, for the most part, the best way will be to *shine on*, regardless of what the bats and owls may mutter against you. Or, if that metaphor be too sublime, let me say, at least *as the moon among the lesser fires*, keep a steady pace, *walking in your brightness*. It is a notable hint, that LE CLERC has given to authors: ‘Instead of answering any that libel you, write such learned and useful books as will be of perpetual service to mankind.’

As wicked a fellow as ever polluted a pen, yet has this passage worth transcribing. ‘The malice of ill tongues cast upon a good man, is only like a mouthful of smoke blown upon a diamond, which though it clouds its beauty for the present, yet is easily rubbed off, and the gem restored with little trouble to its genuine lustre.’

Be sociable: but throw away as little *time* as possible upon *impertinent company*. Keep *company*,

but let it be chiefly with your *superiors*; your *familiarity* with whom, will be reputable and serviceable to you.

While you are yet in your *younger years*, be always furnished with a stock of weighty and useful *questions*. By wisely and modestly offering these, you may commonly *lead* the conversation, even with your superiors, and be, as RABBI JEREMY was called, *The Master of the Questions*? Whenever you are arguing, ordinarily propose every thing rather *socratically* than *dogmatically*. Be not *positive*, much less *clamorous*; least of all, *furios*.

If you have laid up a good stock of stories, accommodated to all the purposes of the *useful* and the *agreeable*, and have the skill of telling them handsomely, and with an expressive brevity, you may not only *ingratiate* yourself wherever you make your appearance, but also obtain almost any *request* that you shall make one of them a suitable and pleasant introduction to. But let not your *pleasantry* degenerate into unbecoming *levity*, but so *regulate* and *moderate* it, that it may gracefully terminate, in some serious discourse, which may be good, for the use of edifying.

RULES OF HEALTH.

1. The grand secret for a long life, and so for the health which will befriend and sweeten it, is to keep the blood and juices in a state of due fluidity. And nothing will do this, but keeping

much to a spare, lean, fluid sort of a diet. All who live long, and without much pain, and after such a life at length die easily, are such as live abstemiously.

2. The *Medicina Gymnastica* has done miraculous things. - Bodily exercise profits; but no exercise comparable to that of moderate riding. The saddle is the seat of health. As for games which exercise the spirit and not the body, these are by no means proper for a student.

3. VANDER HEIDAN has not related an hundredth part of the virtues in cold water. I tender you the advice which the aged servant of GOD gave to his valued son, 'drink not only water; 'but use a little wine for thy stomach's sake.' And yet I would say, upon drinking a glass of generous wine, often take a glass of water. And if the beer they bring you be too strong, dilute it with putting a sufficient quantity of water into it. But never take water, or any thing else, cold, when you are hot with labour. There is death in the pot.

When you have run the hazard of disturbing your stomach with ingurgitations from a full table, a draught of cold water will do good like a medicine.

Going to bed, and sweating from a large draught of cold water, not only stops and cures a cold, but also often extinguishes a fever at the beginning.

Daily to wash your head and mouth with cold

water, is a practice that cannot be too much commended; if it were only for saving you from the tooth-ache.

For a frequency in the use of the liquors which they call spirits, be as afraid of it as you would be of a familiarity with evil spirits.

4. When you go to infectious places, one of the best things you can do, is to hold and chew a bit of myrrh, or other powerful herb, in your mouth.

5. To feed much on salt-meats, will not be for your safety. Indeed, if less flesh were eaten, and more of the vegetable and farinaceous food were used, it were better. The milk-diet is for the most part some of the wholesomest in the world! and not the less wholesome for the cocoa-nut giving a little tincture to it.

6. A knight of my acquaintance visiting the famous DR. LOWER, in his last sickness, asked him for the best advice he could give him, how to preserve his health and prolong his life; the doctor only answered him, DO NOT EAT TOO MUCH. After some other discourse, the knight not imagining that the doctor had thoroughly answered his inquiry, repeated it. The doctor thereupon only repeated his answer; 'Why, did not I tell you—do not eat too much!'—and, further said not. SIR THEODORE MAYERN, on his death-bed, gave this advice to a noble friend that asked his council for the preservation of his health: Be moderate in your diet; use much

exercise and little physic. I would have added, guard against injurious changes of the weather; and, especially, be exposed unto the night-air as little as may be.

7. BAGLIVI is not the only gentleman who has observed, how much tranquillity and serenity of the mind contributes unto the health. HOFFMAN, has observed, that in the way of keeping the mind quiet, the fear of the LORD tends unto life. An holy and an easy mind, is the most healthful thing under heaven: the most potent prophylactic in all the world. I need say no more.

8. Oppose the beginnings of disorder.—If any sickness comes upon you, be sure to be sick soon enough. Maladies taken at the beginning may be easily and presently conquered; when delays are dangerous. And if you are upon a recovery from any malady, be not well too soon.

BISHOP ATTERBURY'S LETTER TO HIS SON AT OXFORD.

DEAR OBBY,

[*Of uncertain date.*]

I THANK you for your letter, because there are manifest signs in it of your endeavouring to excel yourself, and by consequence to please me. You have succeeded in both respects, and will always succeed, if you think it worth your while to consider what you write, and to whom, and let nothing, though of a trifling nature, pass through

your pen negligently. Get but the way of writing correctly and justly, time and use will teach you to write readily afterwards; not but that too much care may give a stiffness to your style, which ought in letters, by all means, to be avoided. The turn of them should be always natural and easy, for they are an image of private and familiar conversation. I mention this with respect to the four or five first lines of your's, which have an air of poetry, and do naturally resolve themselves into blank verse. I send you the letter again, that you yourself may now make the same observation; but you took the hint of the thought from a poem, and it is no wonder therefore if you have heightened your phrase a little, when you were expressing it: the rest is as it should be, and particularly there is an air of duty and sincerity in it, that, if it comes from the heart, is the most acceptable present you can make me: with these good qualities an incorrect letter would please me; and without them, the finest thoughts and language would make no lasting impression upon me. The Great Being says (you know) "my son, give me thy heart"—implying, that without it all other gifts signify nothing: let me conjure you, therefore, never to say any thing, either in a letter or common conversation, that you do not think; but always let your mind and your words go together, even on the most slight and trivial occasions. Shelter not the least degree of insincerity under the notion of

a compliment, which (as far as it deserves to be practised by a man of probity) is only the most civil and obliging way of saying what you really mean; and whoever employs it otherwise throws away truth for good breeding; I need not tell you how little his character gets by such an exchange. I say not this as if I suspected that in any part of your letter you intended only to write what was proper, without any regard to what was true; for I am resolved to believe that you were in good earnest from the beginning to the end of it, as much even as I am, when I tell you, that I am your loving father,

R.

*EXTRACTS FROM LORD CHESTERFIELD'S ADVICE TO HIS SON,
ON THE VALUE OF TIME, AND ON GOOD BREEDING.*

DEAR PHILIP,

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of time. It is in every body's mouth; but in few people's practice. Every fool who slatters away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun-dials, likewise, all over EUROPE, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary

it is to employ it well, and how irrecoverable it is if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund : that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical essay upon the use and abuse of time ; I will only give you some hints, with regard to the use of one particular period of that long time which, I hope, you have before you ; I mean the next two years. Remember, then, that whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age ; and if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impossible ; and it may even, in some cases, be improper : this, therefore, is your time, and your only time, for unwearied and uninterrupted application. If you should sometimes think it a little laborious, consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are

qualified for your liberty, the sooner you shall have it; and your manumission will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promise you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen, I will do every thing that you would have me do ever afterwards.

ON GOOD BREEDING.

A FRIEND of yours and mine has very justly defined good-breeding to be, 'the result of much good sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.' Taking this for granted (as I think it cannot be disputed) it is astonishing to me, that any body who has good sense and good nature, can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances; and are only to be acquired by observation and experience: but the substance of it is everywhere and eternally the same. Good manners are, to particular societies, what good morals are to society in general, their cement and their security. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones: so there are certain rules of

civility, universally implied and received, to enforce good manners, and punish bad ones. And, indeed, there seems to me to be less difference both between the crimes and punishments, than at first one would imagine. The immoral man, who invades another's property, is justly hanged for it; and the ill-bred man who, by his ill-manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilized people, as protection and obedience are between kings and subjects; whoever, in either case, violates that compact, justly forfeits all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing: and the epithet which I should covet the most, next to that of *ARISTIDES*, would be that of well-bred. Thus much for good-breeding in general; I will now consider some of the various modes and degrees of it.

Very few, scarcely any, are wanting in the respect which they should shew to those whom they acknowledge to be infinitely their superiors; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of shewing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and

without concern; whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living guilty of lolling, whistling, scratching his head, and such-like indecencies, in companies that he respected. In such companies therefore, the only point to be attended to is, to shew that respect which every body means to shew, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is entitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously; it is worse than rudeness, it is brutality, to shew him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much

more so with regard to women; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. You must never usurp to yourself those conveniences and gratifications which are of common right; such as the best places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of the common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shews his good-breeding in good company; and it would be injurious to you to suppose that your own good sense will not point them out to you; and then your own good-nature will recommend, and your self-interest enforce, the practice.

There is a third sort of good-breeding, in which people are the most apt to fail, from a very mistaken notion that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper, and contributes much to the comforts of a private social life. But ease and freedom have their bounds, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or

supposed inferiority of the persons; and that delightful liberty of conversation among a few friends, is soon destroyed, as liberty often has been, by being carried to licentiousness. The best of us have our bad sides; and it is as imprudent as it is ill-bred, to exhibit them. I shall not use ceremony with you; it would be misplaced between us: but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which I am sure, is absolutely necessary to make us like one another's company long.

ON THE ART OF PLEASING.

THE desire of being pleased is universal: the desire of pleasing should be so too. It is included in that great and fundamental principle of morality, of doing to others what one wishes they should do to us. There are indeed some moral duties of a much higher nature, but none of a more amiable; and I do not hesitate to place it at the head of the minor virtues.

The manner of conferring favours or benefits is, as to pleasing, almost as important as the matter itself. Take care, then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of insolent protection, or by a cold and comfortless manner, which stifles them in their

birth. Humanity inclines, religion requires, and our moral duties oblige us, as far as we are able, to relieve the distresses and miseries of our fellow-creatures : but this is not all : for a true heart-felt benevolence and tenderness will prompt us to contribute what we can to their ease, their amusement, and their pleasure, as far as innocently we may. Let us then not only scatter benefits, but even strew flowers for our fellow-travellers, in the rugged ways of this wretched world.

There are some, and but too many in this country particularly, who, without the least visible taint of ill-nature and malevolence, seem to be totally indifferent, and do not shew the least desire to please ; as, on the other hand, they never designedly offend. Whether this proceeds from a lazy, negligent, and listless disposition, from a gloomy and melancholic nature, from ill health, low spirits, or from a secret and sullen pride, arising from the consciousness of their boasted liberty and independency, is hard to determine, considering the various movements of the human heart, and the wonderful errors of the human head. But, be the cause what it will, that neutrality, which is the effect of it, makes these people, as neutralities do, despicable, and mere blanks in society. They would surely be roused from their indifference, if they would seriously consider the utility of pleasing.

The person who manifests a constant desire to

please, places his, perhaps, small stock of merit at great interest. What vast returns, then, must real merit, when thus adorned, necessarily bring in ! A prudent usurer would with transport place his last shilling at such interest, and upon so solid a security.

The man who is amiable, will make almost as many friends as he does acquaintances. I mean in the current acceptation of the word, but not such sentimental friends, as PYLADES or ORESTES, NYSUS and EURAYLUS, &c. but he will make people in general wish him well, and inclined to serve him in any thing not inconsistent with their own interest.

Civility is the essential article towards pleasing, and is the result of good-nature and of good-sense ; but good-breeding is the decoration, the lustre of civility, and only to be acquired by a minute attention to, and experience of, good company. A good-natured ploughman or fox-hunter, may be intentionally as civil as the politest courtier ; but their manner often degrades and vilifies the matter ; whereas, in good-breeding, the manner always adorns and dignifies the matter to such a degree, that I have often known it give currency to base coin.

Civility is often attended by a ceremoniousness, which good-breeding corrects, but will not quite abolish. A certain degree of ceremony is a necessary out-work of manners, as well as of

religion : it keeps the forward and petulant at a proper distance, and is a very small restraint to the sensible, and to the well-bred part of the world.

MR. HERVEY'S ADVICE TO HIS YOUNGER BROTHER UPON
GOING APPRENTICE.

Dummer, June 27, 1737.

DEAR BROTHER,

I FIND you are at London looking out for a trade, and a master to set yourself to. I hope, you pray earnestly to God to guide you in your choice by his infinite wisdom. He only knows what kind of employ will be best for you; in what family or neighbourhood you will have the most helps and encouragements to holiness; where you will be most exposed to temptations, to evil company, and to an early corruption. Therefore, remember what you have learned in the third chapter of Proverbs, and now, above all other times, put in practice, *In all thy ways acknowledge him, and he shall direct thy paths.* Beseech the all-wise God to go before you in this weighty undertaking, and to lead you to such a master, and to settle you in such a place, where you may, the most advantageously, work out your salvation. Desire also your honoured mother, and mine, to have a great regard to your soul, and the things that make for its welfare, in

putting you out. Let it be inquired, not only whether such a tradesman be a man of substance and credit, but whether he be also a man of religion and godliness: Whether he be a lover of good people; a careful frequenter of the church: whether his children be well nurtured and educated in the fear of the Lord: whether family prayer be daily offered up in his house: whether he believes that the souls of his servants are committed to his trust, and that he will be answerable for the neglect of them at the judgment-seat. It will be sadly hazardous to venture yourself under the roof of any person, who is not furnished with these principles, or is a stranger to these practices. But if he be quite contrary to all these, a despiser of God and goodness, wholly devoted to carnal pleasure, and worldly gain; if he not only omit the religious care and oversight of his household, but also set them a wicked and corrupt example;—let nothing induce you to enter into his service. A lewd, drinking, swearing, cheating master, will be sure to disregard the sobriety and purity of your behaviour, and very likely to corrupt it. To have his disorderly carriage daily before your eyes, will be as dangerous as to lodge in a plague-house. Therefore, let no consideration of profit, or advantage, or of any other sort, prevail with you to become apprentice to such a one. If you do, depend on it, you breathe tainted air; and it is much but you catch the deadly infection.

After you are bound to a master, you must be as diligent in doing your duty to him, as you should be of examining into his character before you are bound. As I have given you my advice concerning the latter of these particulars, I fancy you will not take it amiss, if I give you some directions concerning the former. As soon as you are bound, you are at your master's, and not at your own disposal: he has then a right to your hands, your strength, and all that you can do. He becomes a sort of parent to you; and though not a natural, yet a civil, father. You are also obliged, not only by the laws of your country, and the tenour of your indentures, but by the fifth commandment of God, to pay him all due submission and honour. To do this, is a most material part of your duty, as a christian, as well as your undeniable debt, as an apprentice. It is required of you by God, in holy scripture, and you must not once imagine that you do what is pleasing to him, unless you conscientiously perform it. Now, that you may know what it is that your master will expect from you, and what it is that the Lord has enjoined you, with regard to him, remember, it consists, *first*, In reverence of his person; *secondly*, In obedience to his commands; and, *thirdly*, In faithfulness in his business.

First. In reverence of his person. You must esteem him very highly for his superiority's sake, and the resemblance he bears to God. For God,

who made you, and has an uncontrollable power over you, has communicated some of that power to your master ; so that you are to look upon him as the representative, in some sort, of the divine majesty, and invested with some of his authority. Accordingly ST. PAUL says, (1 TIM. vi. 1.) *You must count him worthy of all honour ; all, i. e. internal and external, that of the actions and words, as well as that of the heart.* It is not enough to maintain a worthy estimation inwardly, but you must let it appear on all occasions outwardly, by behaving yourself very obligingly to him before his face, and by speaking very respectfully of him behind his back. Suppose you should discern failings and infirmities in him, you must by no means divulge them, or make yourself merry with them ; much less must you dare to set light by any of his orders. Whatever you have reason to think will grieve or displease him, will be prejudicial or offensive to him, that you must cautiously forbear.

Secondly, Obedience to his commands. See how full the apostle speaks to this purpose, (COL. iii. 22.) *Servants, obey in all things your masters according to the flesh.* Observe likewise, from this passage, not only the necessity, but also the compass and latitude of your obedience ; how large and extensive it is. It reaches, not barely to a few, but to all and every instance. If you should receive orders that are ever so much against the grain of your own inclination, you must force

yourself to comply with them: receive them as you used to do nauseous physic, though they be unpleasant at first, they will do you good, and be comfortable to you afterwards, your own pleasure must always stoop, and give way to your master's. If he sets you a task as is mean and ignoble, and such as (according to the expression of the world) is beneath a gentleman's son, do not scruple it, dear brother, but dispatch it cheerfully. Remember who hath said, *Servants, obey your masters, in all things.* And, oh! remember, that be we as well born and bred as we will, yet he that was higher than the highest of us all, even the most excellent and illustrious person that ever lived, condescended to the lowest and (such as our fine folks would account the) shamefullest offices. The Lord Jesus Christ, though the brightest of his Father's glory, disdained not to wash his disciples' feet. Neither be dejected because you are treated in an unworthy manner, or set to do some mean and low office for him, or his family; but rejoice rather in that you are made like unto your Redeemer, and in the happy prospect you will have of becoming great in heaven, by being so little on earth. I am aware this piece of advice is not so unexceptionable as the rest, it may possibly be adjudged the mark of too sneaking a spirit; but never forget that the things which are most highly esteemed by God, are held in least repute by men. I know, and am sure, that if any apprentice would make such

a compliance for the sake of preserving peace, and out of conscience to the command of God, and with an eye to the example of Christ, there is a day coming when he will not repent of it; when it will not be deemed a blot in his character, but be an ornament of grace to his head, and more comely than chains about his neck *. Well you see your obedience must be universal; you must come when he calls you, and go where he bids you; do all that he commands you, and let alone all that he forbids you. This must, moreover, be done, not grudgingly, or of necessity, but readily and gladly; for hear what the scripture saith, *Whatever ye do, do it heartily* †; and again, *With good will doing service* ‡; so that we must not creep, but be quick and expeditious in our business, howsoever disagreeable. You must not go about it with grumbling words and muttering in your mouth, but with so satisfied an air, as may shew that you are pleased with whatever pleases your master.

Thirdly, In faithfulness in his business. This is the last branch of your duty to your master; and since MOSES has obtained an honourable testimony, on this account, be you also *faithful in all his house* ||. You may find this, as indeed all the qualifications of a good servant, described by ST. PAUL, (TIT. ii. 10.) *Not purloining, says he, but shewing all fidelity*. You are charged not to pur-

* Prov. i. 9. † Col. iii. 23. ‡ Eph. vi. 7. || Heb. iii. 5.

loin, *i. e.* not to keep back from your master, nor to put into your own pocket, nor convert to your own use, any of that money which, in the way of trade, passes through your hands. You were taught from your childhood, to keep your hands from picking and stealing, and I hope you abhor such abominable practices from the bottom of your heart. You must not sell at a cheaper, and buy at a dearer rate, in order to have some valuable consideration made you privily in your own person. These differ from robbing on the highway only in being less open and notorious; they are flagrant acts of dishonesty, and will cry to heaven for vengeance. Such tricks and villanous devices do the same thing by craft and treachery, as housebreakers do by force and violence. Therefore, dear brother, renounce, detest, and fly from them as much as from fire, arrows, and death. Besides, you are not only to abstain from such clandestine knavery, but also to shew all good fidelity. What is meant by this, you may understand by reading how Joseph conducted himself in Potiphar's service. Your master, it is likely, will commit the management of some of his affairs to you, and you must endeavour, by a discreet behaviour, and a pious life, to bring the blessing of the Lord upon all that you take in hand. You must lay out your time, and your labour, and give all diligence to answer the trust reposed in you. You must not delay the business which is urgent, nor do your work by halves,

nor transfer that to others which is expected you should do yourself. *The slothful man*, says SOLOMON, *is brother to him that is a great waster*; therefore you must avoid idleness, and carelessness. In a word, you must do nothing knowingly and wilfully that is likely to impoverish your master; but seek, by all lawful and laudable means, to increase his substance. All this you must observe, not only when he stands by you, and inspects you, but when his back is turned, and you are removed from his view; otherwise your service is nothing but eye-service, such as will prove odious to man, and is already condemned by God. For if you appear to be industrious, and in earnest before your master, but to loiter and trifle when out of his sight, you will be chargeable with hypocrisy, a sin extremely hateful to CHRIST, and grievously pernicious to the soul.—But I am afraid I tire you; this one sentence therefore, and I have done. You must carry yourself, throughout the whole course of your apprenticeship so respectfully, so obediently, so faithfully, that at the end of it you may truly say, with JACOB, *With all my power I have served your father*. I had more to write, but will send you (if you care to accept it) the remainder some other time. May GOD bless you all, and you affectionate brother, &c.

DR. WATTS'S ADVICE TO A YOUNG MAN ENTERING UPON
THE WORLD.

I. KINSMAN, I presume you desire to be happy here, and hereafter: You know there are a thousand difficulties which attend this pursuit; some of them perhaps you foresee, but there are multitudes which you could never think of. Never trust therefore to *your own understanding* in the things of this world, where you can have the advice of a wise and faithful friend; nor dare venture the more important concerns of your soul, and your eternal interests in the world to come, upon the mere light of nature, and the dictates of your own reason; since the Word of God, and the advice of heaven, lies in your hands. Vain and thoughtless indeed are those children of pride, who choose to turn heathens in the midst of GREAT BRITAIN; who live upon the mere religion of nature and their own stock, when they have been trained up among all the superior advantages of christianity, and the blessings of divine revelation and grace.

II. Whatsoever your circumstances may be in this world, still value your BIBLE as your best treasure: and whatsoever be your employment here, still look upon religion as your best business. Your BIBLE contains eternal life in it, and all the riches of the upper world; and religion is the only way to become a possessor of them.

III. To direct your carriage towards GOD, converse particularly with the book of PSALMS: DAVID was a man of sincere and eminent devotion. To behave aright among men, acquaint yourself with the whole book of PROVERBS: SOLOMON was a man of large experience and wisdom. And to perfect your directions in both these, read the gospels and the epistles: you will find the best of rules and the best of examples there, and those more immediately suited to the christian life.

IV. As a man, maintain strict temperance and sobriety, by a wise government of your appetites and passions: as a neighbour, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodness; and let the poor have a certain share in all your yearly profits. As a trader, keep that golden sentence of our SAVIOUR'S ever before you, *Whatsoever you would that men should do unto you, do you also unto them.*

V. While you make the precepts of scripture the constant rule of your duty, you may with courage rest upon the promises of scripture as the springs of your encouragement. All divine assistances and divine recompences are contained in them. The spirit of light and grace is promised to assist them that ask it. Heaven and glory are promised to reward the faithful and the obedient.

VI. In every affair of life, begin with GOD. Consult him in every thing that concerns you.

View him as the author of all your blessings and all your hopes, as your best friend and your eternal portion. Meditate on him in this view, with a continual renewal of your trust in him, and a daily surrender of yourself to him, till you feel that you love him most entirely, that you serve him with sincere delight, and that you cannot live a day without GOD in the world.

VII. You know yourself to be a man, an indigent creature and a sinner, and you profess to be a christian, a disciple of the blessed JESUS: But never think you know CHRIST, nor yourself, as you ought, till you find a daily need of him for righteousness and strength, for pardon and sanctification: and let him be your constant introducer to the great GOD, though he sit upon a throne of grace. Remember his own words, JOHN xiv. 6. *No man cometh to the father but by me.*

VIII. Make prayer a pleasure and not a task, and then you will not forget nor omit it. If ever you have lived in a praying family, never let it be your fault if you do not live in one always. Believe that day, that hour, or those minutes to be all wasted and lost, which any worldly pretences would tempt you to save out of the public worship of the church, the certain and constant duties of the closet, or any necessary services for GOD and godliness. Beware lest a blast attend it, and not a blessing. If GOD had not reserved one day in seven to himself, I fear

religion would have been lost out of the world ; and every day of the week is exposed to a curse, which has no morning religion.

IX. See that you watch and labour, as well as pray. Diligence and dependance must be united in the practice of every christian. It is the same wise man acquaints us, that *the hand of the diligent* and the *blessing of the LORD* join together to *make us rich*, PROV. X. 4—22. rich in the treasures of body or mind, of time or eternity.

It is your duty, indeed, under a sense of your own weakness, to pray daily against sin ; but if you would effectually avoid it, you must also avoid temptation, and every dangerous opportunity. Set a double guard, wheresoever you feel or suspect an enemy at hand.—The world without, and the heart within, have so much flattery and deceit in them, that we must keep a sharp eye upon both, lest we are trapt into mischief between them.

X. Honour, profit, and pleasure, have been sometimes called the world's Trinity : they are its three chief idols ; each of them is sufficient to draw a soul off from GOD, and ruin it for ever. Beware of them, therefore, and of all their subtle insinuations, if you would be innocent and happy.

Remember, that the honour which comes from GOD, the approbation of heaven, and of your own conscience, are infinitely more valuable than all the esteem or applause of men. Dare not

venture one step out of the road of Heaven, for fear of being laughed at for walking strictly in it. It is a poor religion that cannot stand against a jest.

Sell not your hopes of heavenly treasures, nor any thing that belongs to your eternal interest, for any of the advantages of the present life: *What shall it profit a man to gain the whole world, and lose his own soul?*

Remember also the words of the wise man, *He that loveth pleasure shall be a poor man*: he that indulges himself in *wine and oil*; that is in drinking, in feasting, and in sensual gratifications, *shall not be rich*. It is one of ST. PAUL's characters of a most degenerate age, when *men become lovers of pleasure more than lovers of God*. And that *fleshly lusts war against the soul*, is ST. PETER's caveat to the christians of his time.

XI. Preserve your conscience always soft and sensible. If but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved to a thousand iniquities.

And take heed, that under any scruple, doubt, or temptation whatsoever, you never let any reasonings satisfy your conscience, which will not be a sufficient apology to the great Judge at the last day.

XII. Keep this thought ever in your mind. It is a world of vanity and vexation in which you live: the flatteries and promises of it are vain and deceitful: prepare, therefore, to meet dis-

appointments. Many of its occurrences are teasing and vexatious. In every ruffling storm without, possess your spirit in patience, and let all be calm and serene within. Clouds and tempests are only found in the lower skies: the heavens above are ever bright and clear. Let your heart and hope dwell much in these serene regions: live as a stranger here on earth, but as a citizen of heaven, if you will maintain a soul at ease.

XIII. Since in many things we offend all, and there is not a day passes which is perfectly free from sin, let *repentance towards God, and faith in our Lord Jesus Christ*, be your daily work. A frequent renewal of these exercises, which make a christian at first, will be a constant evidence of your sincere christianity, and give you peace in life, and hope in death.

XIV. Ever carry about with you such a sense of the uncertainty of every thing in this life, and of life itself, as to put nothing off till to-morrow, which you can conveniently do to-day. Dilatory persons are frequently exposed to surprise and hurry in every thing that belongs to them: the time is come, and they are unprepared. Let the concerns of your soul and your shop, your trade and your religion, lie always in such order, as far as possible, that death at short warning may be no occasion for a disquieting tumult in your spirit, and that you may escape the anguish of a bitter repentance in a dying hour.



Woolley pinx.

Saunders sculp.

Dorinda Sewing.

*We stand expos'd to every sin
While idle, and without employ;
But business holds our passions in,
And keeps out all unlawful joy.*

Watts

London: Published Sept. 1797. by T. Hopton, at N^o. 304. High Holborn.



DR. GREGORY'S COUNSEL TO HIS DAUGHTERS.

MY DEAR GIRLS,

You had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from her instruction, or her example.— Before this comes to your hands, you will likewise have lost your father.

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please GOD to remove me from you, before you arrive at that period of life when you will be able to think and act for yourselves. I know mankind too well. I know their falshood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy.— You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that Providence which has hitherto preserved you, and given me the most pleasing prospect of the goodness of your dispositions; and by the secret hope that your

mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life; and I shall, to avoid confusion, range them under a few general heads.

RELIGION.

THERE are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion. It is chiefly owing to these that you bear domestic misfortunes better than we do.

But you are sometimes in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you, under the appearance of innocent pleasure ;

but which, in reality, wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputations. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement: which, when too frequently applied to, are often productive of satiety and disgust.

Avoid all books, and all conversations, that tend to shake your faith on these great points of religion which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no farther than the scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.—I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct, and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening. If you

have any sensibility or imagination, this will establish such an intercourse between you and the SUPREME BEING, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness to your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship, observe an exemplary attention and gravity.

The best effect of your religion will be a diffusive humanity to all in distress.—Set apart a certain proportion of your income as sacred to charitable purposes. But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where

your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better: it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

BEHAVIOUR.

ONE of the chief beauties in a female character, is modest reserve; that retiring delicacy which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least, less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt; but in yours it is peculiarly engaging.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one. People of sense and discernment will never mis-

take such silence for dulness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behaviour at public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride, on this occasion, preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman, only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men, even of the first rank, with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good nature, otherwise it will create you many enemies. Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company.—But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts, and a cultivated understanding,

A man of real genius and candour is far superior to this meanness. But such a one will seldom fall in your way; and, if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess.—The great art of pleasing in conversation, consists in making the company pleased with themselves. You will more readily hear them talk yourselves into their good graces.

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends

and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation as shameful in itself, and as highly disgusting to us. All double entendre is of this sort.—The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from your mouths, or even when you hear it without pain and contempt.—Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit.—There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men.

Let me now recommend to your attention that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners:—every virtue and every excellency, in their most graceful and amiable forms.

AMUSEMENTS.

EVERY period of life has amusements which are natural and proper to it.

Some amusements are conducive to health, as various kinds of exercise: some are connected with qualities really useful, as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments, as dress, dancing, music, and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others, which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding on horseback. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

The intention of your being taught needle-work, knitting, and such like, is not on account of the intrinsic value of all you can do with your

hands, which is trifling; but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home.— It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic œconomy of a family, is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, though with a narrow one, the ruin that follows the neglect of it may be more immediate.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expence in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shews her

charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance.—You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

FRIENDSHIP, LOVE, AND MARRIAGE.

THE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it.

In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will

still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendships, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women. Shew the utmost humanity to your servants; make their situation as comfortable to them as possible; but if you make them your confidants, you spoil them, and debase yourselves.

The friendship of a man for a woman is always blended with a tenderness which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable secrecy whenever you confide in us.

But apply these observations with great caution. Thousands of women, of the best hearts and finest parts, have been ruined by men who approach them under the specious name of

friendship. But, supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness so common among vain women, the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover, who perhaps never once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them, so as easily to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable, and inconceivable to an honourable and elevated mind.

The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit. A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects

success. It renders a man not only respectful, but timid to the highest degree in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry; but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dullness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to a disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind.

When you observe in a gentleman's behaviour these marks which I have described above, reflect seriously what you are to do. If his attachment is agreeable to you, I leave you to do as nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love; no, not although you marry him. That sufficiently shews your preference, which is all he is entitled to know. If he has delicacy, he will ask for no stronger

proof of your affection, for your sake ; if he has sense, he will not ask it for his own.

If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him, as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely. Do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

A woman, in this country, may easily prevent the first impressions of love, and every motive of prudence and delicacy should make her guard her heart against them, till such time as she has received the most convincing proofs of the attachment of a man of such merit, as will justify a reciprocal regard.—Your hearts indeed may be shut, inflexibly and permanently, against all the merit a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you gave him your hand when your heart revolted against him. But miserable will be your fate, if you allow an attachment to steal on you before you are sure of a return ; or, what is infinitely worse, where there are wanting those qualities which alone can insure happiness in a married state.

If a gentleman makes his addresses to you, or gives you reason to believe he will do so, before you allow your affections to be engaged, en-

deavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character for sense, his morals, his temper, fortune, and family; whether it is distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty. If they go further, they have not that deference for you which a becoming dignity on your part would effectually command.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families; but it will sink you in their esteem. If they are weak men, they will be continually teasing and shocking you about your principles.—If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on

virtue, on similarity of tastes, and sympathy of souls.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written has been the amusement of some solitary hours, and has served to divert some melancholy reflections.—I am conscious I undertook a task to which I was very unequal; but I have discharged a part of my duty.—You will at least be pleased with it, as the last mark of your father's love and attention.

Section III.
JUVENILE BIOGRAPHY,
WITH
ANECDOTES OF REMARKABLE CHILDREN.

THE following characters were all eminent for early genius, learning, or piety. Several of them were cut off in infancy or childhood; but others attained maturity, increasing their fame as they increased their years; which sufficiently answers the objection of some people, that extraordinary children lose their eminence as they grow up. To youth and children it may be necessary to observe, that some of these children possessed abilities and powers beyond imitation: but their virtues were all imitable, and these they may try to copy when they cannot equal them in learning.

1. PAUL SARPI.

THIS celebrated man, commonly called FATHER PAUL, was one of those premature geniuses which astonished the world when young; and yet his celebrity increased as he grew up, till he became a great historian, one of the best men, and the most universal scholar of his age.

He learned the languages in childhood, and at

thirteen applied himself to the study of philosophy and the mathematics ; afterward he acquired the knowledge of the civil and canon law, physic and anatomy, political science and theology, in rapid succession, and became at length the idol of his country, and the wonder of EUROPE. His candour, modesty, and piety, were equal to his learning ; and his friendship was courted by most of the great men of his time, of different countries, and religious parties.

Genius, ability, and virtue, while they excite the admiration of the good, excite also the envy of the bad ; so that this excellent man was nearly murdered by assassins ; but GOD preserved him to die a natural and even a happy death, at an advanced age, A. D. 1622.

2 BLAISE PASCAL.

PASCAL was the glory of FRANCE, as FATHER PAUL of ITALY. He received his first instructions from his father, but learned mathematics of himself in an extraordinary manner, in a very short time, and to such a degree of perfection as to be the first mathematician of his age. He was equally eminent for eloquence and piety ; and BAYLE calls him ‘ one of the sublimest geniuses ‘ the world ever produced.’

He suffered a great deal of sickness, which he bore with admirable patience, and died in 1662, under the age of 40.

3. *KING EDWARD VI.*

THIS prince was a very extraordinary youth indeed. By the death of his father, HENRY VIII. in the year 1546, he became KING of ENGLAND at 9 years old, and died about 16. Yet, before his death, he was master of several languages, both ancient and modern, initiated in the sciences, and versed in every branch of polite education then known. Nor were these all his acquirements: he knew, better than most kings at triple his age, the state of his kingdom, and the character of his statesmen and courtiers. He understood foreign affairs likewise, and was able to converse with his ambassadors in such a manner as to astonish them, and spread his fame all over EUROPE. He had great quickness of apprehension; yet being distrustful of his memory, he used to take notes of almost every thing he heard, as well as of all the decisions that passed in council.

His amiable disposition and virtues were still more extraordinary than his learning and abilities; and the whole was crowned with a sincere and ardent piety towards GOD. But, unhappily for this country, when he was about 16, he fell into a consumption, and declined very fast till his death, which was resigned and happy, JULY 6, 1553, in his 17th year. In his last year he founded the BLUE-COAT SCHOOL, with BETHLEHEM and BRIDEWELL HOSPITALS.

4 LADY JANE GREY.

THIS amiable princess was the sister of the above prince, whom she excelled, if possible, in most of his amiable and extraordinary accomplishments. She wrote both Greek and Latin elegantly, and was well versed in the philosophy, and other learning of the times. Her disposition was exceedingly amiable, and her piety sincere and fervent; yet, being prevailed on by her parents, to suffer herself to be proclaimed QUEEN, on her brother's death, in exclusion of her eldest sister, MARY; she was cruelly beheaded in her 17th year, the next after her brother's death.

5. CRICHTON.

AMONG the prodigies of genius, the admirable CRICHTON is celebrated as one of the most extraordinary. This young man was remarkably handsome in his person, and wonderfully active and alert in riding, fencing, tilting, and other manly exercises then in vogue. In learning, he was equally eminent, and bore away the prizes in public disputations at various courts and universities, challenging the most famous professors, wherever he came, to dispute in any language, and on any science. His memory was so great, that he would repeat an oration of an hour, after once hearing it.

CRICHTON received the first part of his edu-

cation at the UNIVERSITY of ST. ANDREWS's in SCOTLAND, from whence he went to PARIS. His last situation was, as tutor to the son of the DUKE of MANTUA, who, being a very dissolute young man, basely murdered him in disguise. This admirable man flourished, and died in the 16th century, being but in the prime of life and vigour.

6. HENRY, PRINCE OF WALES.

THIS prince was the son of our KING JAMES the FIRST, and once the hope and darling of the country.

His education was intrusted to the EARL of MAR, under whom MR. ADAM NEWTON was his tutor in the languages and sciences, and MR. R. PRESTON was employed to teach him the fashionable exercises of riding, dancing, and fencing. In 1610 he was created PRINCE of WALES, a title long dormant, but died two years afterward, at about 19 years old, universally regretted by the nation, and especially by all who personally knew him.

It is related of him, that, once as he was out a hunting, a BUTCHER's DOG seized the STAG and killed it, thereby putting an end to the sport. Some of the company endeavoured to excite his anger against the owner of the DOG, and told him, that his father, though he professed to be religious, would, on such an occasion, have sworn

so, that nobody could have borne it: but the young PRINCE meekly replied—‘All the pleasure ‘in the world is not worth an oath.’

Though but a lad, this PRINCE was eminent for virtue and religion. Yet, when he lay on his death-bed, being visited by a young nobleman, who had been frequently his play-mate, he said to him, ‘Ah, TOM! I now wish in vain for the time ‘I have lost in vain recreations with you and ‘others.’ He died very piously and happy.

7. JOHN SUDLOW.

THIS boy was born of religious parents, in the neighbourhood of LONDON. When he was scarce able to speak plain, he discovered a great sense of GOD and of religion, occasioned by observing the death of his little brother. This was when he was about 4 years old; and it led him to ask his parents, whether he must die too, and what would become of him when he died.

He learned to read very quick, and took great delight in reading the SCRIPTURES, his CATECHISM, and the book of MARTYRS: always going to his book, without bidding, when other children went to play. When he was yet in petticoats, he would ask questions about religion and the scriptures, and took great delight in hearing the pious conversation of his parents and others. He was also very much pleased to attend on public worship, and so attentive, that he learned short-hand

on purpose to take down the minister's discourses, great part of which he would repeat when he went home.

About the beginning of November, 1665, this good boy was smitten with the plague, of this he died, about 12 years old. Being asked if he was not afraid to die, he answered, 'No: if the LORD will comfort me in that hour.—This is a wicked world: it is good to live with my parents, but better to live with GOD.'

8. JOHN HARVEY.

THIS child was born in LONDON, in 1654, his father being a Dutch merchant. He was educated under his pious mother, who took great delight in instructing him in religion and the scriptures.

He was a very forward child, being able to speak as well before he was three years old, as most others do at five: and read distinctly before most children are able to tell their letters. Between six and seven years old he was afflicted with sore eyes, which was a great grief to him, because it kept him from school, and from his book, to which he was very much attached: and he could hardly be kept from it.

The most eminent trait in this boy's character, was his charity and benevolence, which was such, that he could not bear to wear any piece of ex-

pensive finery, because he thought many poor children might want the money to be laid out in necessities.—The following instance is most remarkable.

A certain **TURK** being cast by the providence of **GOD** where he lived: he was much affected with his case, and studied how he might do him good. At last, finding a man that understood the **TURKISH** language, he persuaded him to come to him, and asked him several questions, as, whether he believed there was a **GOD**? And whether he knew any thing of **JESUS CHRIST**? But the **TURK** evaded these questions, complaining he was both dry and hungry; upon which he went to a brewer's, near at hand, to beg some beer, and to another house to ask for food, pleading, that this was a poor stranger far from home—that none of us know where we may be cast before we die—and that he did this that the **TURK** might have a good opinion of christians, and of the christian religion.

This poor child, with some more of the family, died in the fatal year of the plague, 1665, before he was quite twelve years old: being very happy and well assured he should go to heaven.

9. **CHRISTIAN HEINETKIN.**

THIS extraordinary child, the prodigy of the **NORTH**, was born at **LUBECK**, in 1721. He spoke his maternal tongue fluently at ten months: at

little more than a year old he was well acquainted with the scripture history ; and, at two years and an half, with geography, and ancient and modern history. He spoke *LATIN* and *FRENCH*, fluently, before the commencement of his fourth year, 1725, in which he died. His constitution was so extremely delicate, that he was weaned a few months only before his death.

10. *JOHN LEWIS CANDIAC.*

THIS premature genius was born in the diocese of *NISMES*, in *FRANCE*, 1719. In the cradle he distinguished his letters, and knew them perfectly at thirteen months old. At three years old he read *LATIN*, and at four translated from it: at six he read *GREEK* and *HEBREW*, and was master of arithmetic, history, geography, heraldry, and the science of medals. He died of a complication of disorders, in 1726 ; being but seven years old, yet having read and digested the best authors in most branches of literature.

11. *J. P. BARRETIER.*

THIS young man was the son of a minister of the reformed church at *SWABACH*, who was also his preceptor. At the age of nine he was master of five languages, including the *GREEK* and *HEBREW*. At eleven he published a learned *LATIN* letter, and a translation of the *ITINERARY*

of RABBI BENJAMIN, from RABBINICAL HEBREW into FRENCH, with curious notes and dissertations.

It is remarkable that he learned these languages not by the aid of grammars and dictionaries, but rather by the use of different versions of the Bible, acquiring his grammatical knowledge gradually as he proceeded.

To the above studies he added those of ecclesiastical history, philosophy, and theology. His extraordinary parts not only procured him academical honours, but introduced him to the late KING OF PRUSSIA, who had high expectations of his political abilities: but his life was prematurely terminated, just as he was entering on the age of manhood, in the year 1740.

12. MISS ELIZA CUNNINGHAM.

THIS amiable young lady was the niece of the REV. MR. I. NEWTON of LONDON, and upon the death of her mother, in 1783, received and adopted into his family, where, by her amiable character and conduct, she soon gained the affections, not only of her relatives, but of all that knew her, and even attracted the notice of some persons of distinction. Mr. N. says, 'ELIZA's person was agreeable. There was an ease and an elegance in her whole address, and a gracefulness in her movements, till long illness, and great weakness bowed her down. Her disposition was lively,

‘ her genius quick and inventive, and if she had
‘ enjoyed health, she probably would have suc-
‘ ceeded in every thing that she attempted, that
‘ required ingenuity. Her understanding, par-
‘ ticularly her judgment, and her sense of pro-
‘ priety, was far above her years.—But her prin-
‘ cipal endearing qualities were the sweetness of
‘ her temper, and a heart formed for the exercise
‘ of affection, gratitude, and friendship.’

Miss C. unhappily caught a cold about the time of her mother’s death, which, though not immediately fatal, could not be cured; but occasioned her to languish more or less during the whole time of her residence with MR. NEWTON, till it terminated in a fatal decline, which she bore with great patience, resignation, and even piety. Sometimes she would say to her adopted parents, when they did not perceive a reason for it: ‘ I
‘ am afraid I answered you peevishly: indeed I
‘ did not intend it: if I did, I ask your pardon;
‘ I should be very ungrateful if I thought any
‘ other pleasure equal to that of pleasing you.’ She had received a religious education from the beginning, and the fruits of it abundantly appeared in her last illness. She was very happy in the religious privileges she enjoyed in MR. NEWTON’S family; and when her aunt conversed with her a little before her death, she said—‘ My views of
‘ things have been for some time very different
‘ from what they were when I came to you. I have
‘ seen and felt the vanity of childhood and youth:’

—adding, that she had prayed to be prepared for her approaching change, and that she had ‘a hope—a good hope,’ that her end would be happy. ‘I have prayed to him (said she) to fit me for himself; and then, whether sooner or later, it signifies but little.’ Very near her death she said to a female friend, ‘See how comfortable the LORD can make a dying bed!’ She died October 6, 1785, in her 15th year.

JUVENILE ANECDOTES.

1. DR. WATTS.

THE DR. was attached to books and learning from his infancy. Even when a child, before he could speak plain, when any money was given him, he would say to his mother, ‘A book, a book; buy a book.’

At seven or eight years old, he used with other children to endeavour to make rhymes, for which his mother generally rewarded them with a farthing: on one of these occasions he wrote the following:

‘I write not for a farthing, but to try
‘How I your farthing writers can outvie.’

2. DR. JOHNSON.

WHEN the late DR. JOHNSON was but about three years old, it is said he trod by accident upon one of a brood of eleven ducks, and killed

it; on which he afterward made this verse, by way of epitaph:

‘ Here lies good master duck,
‘ That Samuel Johnson trod on;
‘ If it had liv’d ’twould have been good luck,
‘ There then had been an odd one.’

3. THE ORANGE.

A CHILD of six years of age, being introduced into company for his extraordinary abilities, was asked, by a dignified clergyman, ‘ Where GOD ‘ was?’ with the proffer of an orange. ‘ Tell ‘ me, (replied the boy) where he is not? and I ‘ will give you two.’

4. WIT.

A SCHOOL-MASTER asking one of his boys in a sharp winter’s morning, what was Latin for *cold*, the boy a little hesitated. ‘ What, sirrah (said he) ‘ can’t you tell?’—‘ Yes, yes, (said the boy) I ‘ have it at my fingers’ ends.’

5. EARLY GENIUS.

A CHILD of five or six years old being introduced to a foreign ambassador, as an extraordinary genius; he confessed indeed that he was wonderful at present; but added, would lose all his fame as he grew up, because such early talents never lasted. ‘ Then, sir,’ said the boy, ‘ I dare ‘ say you had a great genius when you was ‘ young.’

6. *A YOUNG ADVOCATE.*

AN advocate seeing a president despise him on account of his youth, said, 'True, sir, I am young; but I have read old books.'

7. *THE ARCH BOY.*

A GENTLEMAN being at table, forgot to help his little boy; upon which the child said to him, 'Sir, will you please to give me some salt?'—'For what?' said the father. 'For the meat you are going to give me,' said the boy.

8. *THE BOY AND THE CALF.*

As a butcher's boy in a country village was leading home a calf with both his hands, a gentleman rode by on horseback. The boy looked at him, but took no farther notice: 'Sirrah (said the gentleman) have you no more manners than to stare in my face with your hat on?'—'Oh, sir, (said the boy) I'll pull off my hat with all my heart, if you will stop and hold the calf.'

9. *THE GAMESTER.*

A LAD standing by while his father was at play, and seeing him lose a good deal of money, burst into tears. 'What do you weep for?' said the father, 'O (said he) I have read that when ALEXANDER the GREAT heard how many countries

‘ his father had conquered, he wept for fear he should leave him nothing to win: but I weep for fear you should leave me nothing to lose.’

10. *THE WITTY SLUGGARD.*

A BOY being rather too fond of his bed, his father coming into his room to call him, told him the sun had been up these three hours. ‘ And so should I (said the boy) if I had as far to go as he has.’

11. *REPARTEE.*

A VERY young and modest-looking lady coming one day into the rooms at BATH, when NASH was master of the ceremonies, he attempted to confuse and put her to the blush by his effrontery. ‘ Well! Miss, (said he) you are just come from school, I suppose; and I dare say you have read your Bible—Pray, Miss, can you tell me what was TOBIT’S dog’s name?’—‘ NASH, sir, (replied she) and a saucy dog he was.’

12. *EARLY AMBITION.*

CYRUS, when quite a youth, at the court of his grandfather ASTYAGES, undertook one day to perform the office of cup-bearer. He delivered the cup very gracefully, but omitted to taste it,

as was the custom. The king reminded him of it, supposing he had forgot: 'No, sir,' replied CYRUS, 'but I was afraid there might be poison in 'it; for I have observed the Lords of your court, 'after drinking, become noisy, quarrelsome, and 'frantic; and that even you, sir, seem to have 'forgotten that you was a king.'

13. ANECDOTE OF ALEXANDER.

ALEXANDER (afterwards called the GREAT) when a boy, being very swift of foot, was persuaded to run in the OLYMPIAN races: 'So I 'will, (said he) if *kings* will run with me.'

14. THE GENEROUS SON.

A VETERAN officer in the French service, being reduced without a pension, and with a young family, worked hard to support them by daily hand labour, in an obscure part of the country. He had got one son however into the military school at PARIS, where he had a plentiful table, and every comfort and conveniency of life that could be wished, yet the generous youth refused to taste any thing but bread and water. When asked the reason, he replied, his father's family had nothing else, and he could not think of living luxuriously while they were starving. This coming to the hearing of the DUKE DE CHOISEUL, he rewarded the son, and settled a pension on his father.

15. INFANT FORTITUDE.

WHEN CHARLES XII. of SWEDEN was but seven years old, giving a piece of bread to a hungry dog, the poor animal snapped at it too greedily, and terribly bit his fingers. He wrapped his hand in a napkin, but disdained to cry, and refused to complain, lest it should bring his favourite dog into trouble, till it could no longer be concealed from the copious bleeding of the wound.

16. REPARTEE OF A YOUNG PRINCE.

HUNTING one day with his governor, and complaining of being cold, he said, 'Give me my cloak.' 'My prince, (replied the governor) persons of your rank must not express themselves in the first person, like inferior people, but in the plural: for this reason, you should have said, Give *us our* cloak.' Sometime after the prince had a violent tooth-ache, and cried out, 'O *our* teeth—*our* teeth!' 'Mine don't ache,' said the governor. 'So, then, I perceive (returned the prince) the cloak is for *us both*; but the pain for *me* alone.'

Section IV.

ANECDOTES, &c.

INTENDED TO

RECOMMEND VIRTUE AND LEARNING.

1. *THE DUTIFUL SON.*

FREDERIC, the late king of PRUSSIA, one morning rang the bell of his cabinet; but nobody answering, he opened the door of the antichamber, and found his page fast asleep upon a chair. He went up to awake him, and coming nearer, observed a paper in his pocket, upon which something was written. This excited his curiosity. He pulled it out; and found that it was a letter from the page's mother, the contents of which were nearly as follow:—'She returned her son
' many thanks for the money he had saved out
' of his salary, and had sent to her; which had
' proved a very timely assistance. God would
' certainly reward him for it: and if he continued
' to serve GOD and his king conscientiously, he
' could not fail of success in the world.'—Upon reading this, the king stept softly into his closet, fetched some ducats, and put them with the letter into the page's pocket. He then rang the bell, till the page awoke and came into his closet.

‘ You have been asleep, I suppose,’ said the king. The page could not deny it: but stammering out an excuse, in his embarrassment, he put his hand into his pocket, and felt the ducats. He immediately pulled them out, turned pale, and looked at the king, with tears in his eyes.—‘ What is the matter with you?’ said the king.—‘ Oh, sire!’ replied the page, ‘ somebody has contrived my ruin: I know nothing of this.’—‘ God has given it you,’ said the king: ‘ send the money to your mother: give my respects to her, and inform her, that I will take care of both her and you.’

2. CARD PLAYING.

MR. LOCKE having been introduced by LORD SHAFTESBURY to the DUKE of BUCKINGHAM and LORD HALIFAX, the three noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. MR. LOCKE, after looking on for some time, pulled out his pocket-book, and began to write with great attention. One of the company observing this, took the liberty to ask him what he was writing. ‘ My LORD,’ says LOCKE, ‘ I am endeavouring, as far as possible, to profit by my present situation: for having waited with impatience for the honour of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down

‘your conversation; and, indeed, I have set down the substance of what you have said this hour or two.’ This well-timed ridicule had its desired effect; and the noblemen, fully sensible of its force, quitted their play, and entered into a conversation more rational, and better suited to the dignity of their characters.

3. FORGIVENESS OF ENEMIES.

A CHINESE EMPEROR being told that his enemies had raised an insurrection in one of the distant provinces: ‘Come, then, my friends,’ said he, ‘follow me, and I promise you that we shall quickly destroy them.’ He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. ‘How!’ cries his first minister, ‘is this the manner in which you fulfil your promise? Your royal word was given, that your enemies should be destroyed; and, behold, you have pardoned all, and even caressed some!’—‘I promised,’ replied the EMPEROR, with a generous air, ‘to destroy my *enemies*: I have fulfilled my word; for, see! they are enemies no longer; I have made friends of them.’

4. PATRIOTISM.

THE inhabitants of SWISSERLAND continued long under little more than a nominal subjection to the BURGUNDIANS and GERMANS, till about the year 1300, when the emperor, ALBERT, treated them with so much rigour, that they petitioned him against the cruelty of his governors. This served only to redouble the hardships of the people; and one of ALBERT's governors, GRISLER, in the wantonness of tyranny, set up a hat upon a pole, to which he ordered the natives to pay as much respect as to himself. One WILLIAM TELL, being observed to pass frequently without taking notice of the hat, and being an excellent marksman, the tyrant condemned him to be hanged, unless he cleft an apple upon his son's head, at a certain distance, with an arrow. TELL had the dexterity to cleave the apple, without hitting the child. The tyrant perceiving that he had another arrow stuck in his belt, asked him for what purpose. To which he boldly replied: 'To have shot you to the heart, if I had had the 'misfortune to kill my son.' The enraged governor ordered him to be imprisoned. But he soon made his escape; and his fellow-citizens, animated by his fortitude and patriotism, flew to arms, attacked and vanquished GRISLER, who was shot dead by TELL; and the independency of SWISSERLAND, under a republican form of government, took place immediately.

5 THE GENEROUS COMMANDER.

DURING the war between the PORTUGUESE and the inhabitants of CEYLON, THOMAS DE SUSAN, who commanded the EUROPEAN forces, took prisoner a beautiful INDIAN, who had promised herself in marriage to an amiable youth. The lover was no sooner informed of this misfortune, than he hastened to throw himself at the feet of this adorable nymph, who, with transport, caught him in her arms. Their sighs and tears were mingled, and it was some time before their words could find utterance to express their grief. At last, when they had a little recovered, they agreed, that, since their misfortunes had left them no hopes of living together in freedom, they would partake with each other in all the horrors of slavery.

SUSAN, who had a soul truly susceptible of tender emotions, was moved at the sight—‘It is enough,’ said he to them, ‘that you wear the chains of love; you shall not wear those of slavery. Go, and be happy in the lawful embraces of wedlock.’

The two lovers fell on their knees. They could not persuade themselves to quit so generous a hero, and thought themselves happy in being permitted to live under the laws of a nation, which so nobly knew how to make use of victory, and so generously to soften the calamities of war.

6. ALFRED IN DISGUISE.

ALFRED THE GREAT, reduced to extremity by the DANES, who were spreading devastation all over ENGLAND, was obliged to relinquish the ensigns of his dignity, to dismiss his servants, and to seek shelter, in the meanest disguise, from the pursuit and fury of his enemies. He concealed himself under a peasant's habit, and lived some time in the house of a neat-herd, who had been entrusted with the care of some of his cows.

The wife of the neat-herd was ignorant of the condition of her royal guest; and observing him one day busy by the fire-side in trimming his bow and arrows, she desired him to take care of some cakes which were toasting; while she was employed in other domestic affairs. But ALFRED, whose thoughts were otherwise engaged, neglected this injunction; and the good woman, on her return, finding her cakes burnt, rated the king very severely; and upbraided him, that he was always ready enough to eat her warm cakes, though he was so negligent in toasting them.

7. REPROOF OF FLATTERY.

CANUTE, who was king of DENMARK and NORWAY, as well as of ENGLAND, and one of the greatest monarchs of his time, could not fail to meet with flattery from his courtiers. Some of

them one day admiring his grandeur, exclaimed, that every thing was possible to him who was lord of earth and sea. Upon which the king, it is said, ordered his chair to be set on the sea-shore, while the tide was coming in; and, as the waters approached, he commanded them to retire, and obey the voice of him who was lord of the ocean. He feigned to sit some time in expectation of their submission; but when the sea advanced, and began to wet him with its billows, he turned to his courtiers, and remarked to them, that all creatures were feeble and impotent, and that power resided with one Being alone, in whose hands were all the elements of nature, and who alone could say to the ocean, 'Hitherto shalt thou go, but no farther.'

8. NEGRO SENSIBILITY.

ONE of the negroes of FORT CHRISTIANBURG, on the banks of the VOLGA, (a DANISH settlement in AFRICA,) being much involved in debt, surrendered himself to his creditor, who, according to the established custom of the country in such cases, sold him to the DANES. Before the departure of the vessel for the WEST INDIES, this man's son came to him on ship board. After the tenderest effusions of sensibility on both sides, the son respectfully reproached the father for not having made use of the power the law gave him, of selling his chil-

dren for paying his debts; and demanded, with great earnestness, to be allowed to take his place: but the father, not less generous than the son, having refused to agree to this exchange, the son applied to the owner of the slaves, and had no difficulty in persuading him, that a young robust person was better able to bear the fatigue than a man already advanced in years: this offer was accepted; the son was put in chains, and the father, in spite of himself, not being able to prevent it, was set at liberty. MR. INSERT having been witness to this generous contest, was so affected by it, as to represent it to the governor, who, moved by the story, sent for the owner of the slaves, paid out of his own pocket the money he had given for the old man, and restored the son to his father.

9. THE HERMIT.

A LEWD young fellow seeing an aged hermit go by him barefoot, 'Father (said he) you are in a very miserable condition, if there is not another world.'—'True, son, (replied the hermit) but what is thy condition, if there is?'

10. VIRGIN MUSES.

IT is said the MUSES are virgins: 'Would you know why?' said one who had followed them long, without being any the richer, 'it is because

‘ they are so poor that they have not wherewith
‘ to marry.’

11. *THE PILOT.*

A CERTAIN passenger at sea, had the curiosity to ask the pilot of the vessel, what death his father died of. ‘ What death !’ said the pilot, ‘ why he perished at sea, as my grandfather did ‘ before him.’ ‘ And are you not afraid of trusting yourself to an element that has proved so ‘ fatal to your family ?’—‘ Afraid ! by no means : ‘ is not your father dead ?’—‘ Yes, but he died ‘ in his bed.’—‘ And why, then, (said the pilot) ‘ are you not afraid of trusting yourself to bed ?’

12. *NOBILITY.*

IPHICRATES, the ATHENIAN general, being reproached for the meanness of his birth, by a descendant of the famous HARMODIUS, answered, ‘ My family begins in me : yours ends ‘ in you.’

13. *DEAR REPENTANCE.*

DEMOSTHENES went to CORINTH to visit LAIS, the famous courtesan ; who asking 10,000 drachms, or upwards of 300*l.* for her favours, he returned, saying, ‘ I shall not buy repentance at ‘ so dear a rate !’

14. ELOQUENCE.

AN ATHENIAN who wanted eloquence, but was very brave, when another had, in a long and brilliant speech, promised great affairs, got up and said, 'Men of ATHENS, all that he has said, 'I will do.'

15. MODESTY.

PYTHEAS, the daughter of ARISTOTLE, being asked which is the most beautiful colour, answered 'that of modesty.'

16. SWEARING BISHOP.

AN elector of COLOGNE (who is likewise an archbishop,) one day swearing profanely, asked a peasant, who seemed to wonder, what he was so surprised at? 'To hear an archbishop swear,' answered the peasant. 'I swear (replied the elector,) not as an archbishop, but as a prince.' 'But, my lord, (said the peasant) when the 'prince goes to the devil what will become of the 'archbishop?'

17. FORGIVENESS.

OUR KING JOHN being shewn a stately monument, erected over the grave of a nobleman who had rebelled against him, and being advised to

deface it; answered, 'No, no, I wish all my
'enemies were as honourably buried.'

18. ROMAN INDUSTRY.

C. F. CRESINUS, a freed man, having got a little farm, produced such profits from it, that his neighbours in envy accused him of witchcraft. Being called before the people, to answer this charge, he brought his instruments of husbandry, and his daughter, embrowned with toil, into the forum, and said, 'These, ROMANS, form my witchcraft; but I cannot produce to you my endless attentions and night-watchings.'—He was acquitted with applause.

19. MATERNAL AFFECTION.

WHEN a matron of CAMPANIA shewed CORNELIA, the mother of the GRACCHI, her jewels, and boasted much of their value and number; CORNELIA prolonged the discourse till her children returned from school; then shewing them, said,—'These are my jewels.'

20. TRUE VALOUR.

WHEN the famous MARSHAL TURENNE was a young officer, and at the siege of a fortified town, he had no less than twelve challenges sent him;

all of which he put in his pocket without further notice : but being soon after commanded upon a desperate attack on some part of the fortifications, he sent a billet to each of the challengers, acquainting them, that he had received their papers, which he deferred answering till a proper occasion offered, both for them and himself to exert their courage for the king's service ; that being ordered to assault the enemy's works the next day, he desired their company, when they would have an opportunity of signalizing their own bravery, and being witnesses of his.

21. INNOCENT SIMPLICITY.

DUELLIUS, who first obtained a naval triumph at ROME, being got old and infirm, quarrelled with one, who reproached him for his stinking breath. Going home he chid BILLA his wife, for not telling him of it, who answered with supreme innocence, ' Indeed I would have told you ; but ' I thought all men smelled the same.'

22. VENUS.

THE emperor HADRIAN asked EPICTETUS, ' Why is VENUS painted naked ? ' he answered, ' Because she often reduces her followers to such ' poverty, that they have no clothes.'

23. THE BOLD DERVISE.

AN infamous *king* asked a *dervise*, (a kind of hermit) ‘Of all pious offices, which is the chief?’ The *dervise* answered, ‘For thee, the chief is a ‘long sleep at noon, that thou mayest, for a time, ‘cease to injure mankind.’

24. FORGIVENESS OF INJURIES.

LEWIS XII. king of FRANCE, called the father of his people, had, while duke of ORLEANS, received many affronts from some courtiers, who were in favour during preceding reigns. One of his confidants excited him on his coming to the crown, to resent them: but he replied, ‘It is ‘beneath a king of FRANCE to avenge the injuries of the duke of ORLEANS.’

25. THE DERVISE.

A SULTAN, amusing himself with walking, observed a *dervise* sitting with a human skull in his lap, and appearing to be in a very profound reverie, his attitude and manner surprised the sultan; who demanded the cause of his being so deeply engaged in reflection? ‘Sire, (said the ‘*dervise*,) this skull was presented to me this ‘morning, and I have from that moment been ‘endeavouring, in vain, to discover whether it is ‘the skull of a powerful monarch, like your ‘majesty, or of a poor *dervise* like myself.’

26. *THE ROMAN DAUGHTER.*

A WOMAN of distinction in ROME had been condemned to a capital punishment. The Prætor accordingly delivered her up to the Triumvir, who caused her to be carried to prison, in order to be put to death. The gaoler who had orders to execute her was moved with compassion, and could not resolve to kill her: he determined therefore to let her die of hunger; besides which, he suffered her daughter to see her in prison, taking care, however, to have her diligently examined, lest she might bring her sustenance. As this continued many days, he was surprized that the prisoner lived so long without eating; and suspecting the daughter, upon watching her, he discovered that she nourished her parent with the milk of her own breasts. Amazed at so pious, and at the same time, so ingenious a procedure, he ventured to tell the fact to the Triumvir, and the Triumvir to the Prætor; who thought the circumstance worthy of being related in the assembly of the people. The criminal was pardoned. A decree passed that the mother and daughter should be subsisted, for the residue of their lives, at the expence of the public; and to crown the whole, that a temple, 'Sacred to piety,' should be erected near the prison.

27. *FILIAL AFFECTION.*

WHILE OCTAVIUS was at SAMOS, after the famous battle of ACTIUM, which made him master

of the ROMAN EMPIRE, he held a council, in order to examine the prisoners who had been engaged in ANTHONY's party. Among the rest, there was brought before him, METELLUS, an old man, oppressed with years and infirmities, disfigured by a long beard, and dishevelled hair, but especially by his clothes, which, through his ill-fortune, were become very ragged. The son of this METELLUS sat as one of the judges, and at first could not easily discriminate his father through this deplorable appearance: at length, however, after viewing him narrowly, having recollected his features, instead of being ashamed to own him, he ran to embrace the old man, and cried bitterly. Then, returning toward the tribunal, 'CÆSAR, (said he) my father has been your enemy; I your officer: he deserves to be punished, and I to be rewarded. The favour I desire of you is, either to save him on my account, or to order me to be put to death with him.' All the judges were touched with commiseration at this affecting scene, even OCTAVIUS himself, who granted the old man both his life and liberty.

28. FRATERNAL UNION.

SCYLURUS the SCYTHIAN, having fourscore sons, desired nothing so much as to bring them up in the love of each other: and to shew them how invincible such a concord would render

them, as he lay on his death-bed he called them around him, and giving to each of them a bundle of javelins, bade them try if they could break the bundles. The young men having attempted, and declaring it impracticable, SCYLURUS untied the bundle in their presence, broke the javelins one by one with the greatest ease, and from thence took occasion thus to address his children: ‘Behold, my sons, your strength whilst linked together in the bonds of amity; on the contrary, how weak and what an easy prey you must be when separated in your interests by discords and sedition!’

29. FRATERNAL GENEROSITY.

THE father of that eminent lawyer, MR. SERJEANT GLANVILLE, had a good estate, which he intended to settle on his eldest son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the SERJEANT, who was his second son. Upon the father's death, the eldest son, finding that what he had before considered as the mere threatenings of an angry old man, were now but too certain, became melancholy, which by degrees wrought in him so great a change, that what his father could not prevail in while he lived, was now effected by the severity of his last will. His brother observing this, invited him with many of his friends together to a feast; where, after other

dishes had been served up, he ordered one, which was covered, to be set before his brother, and desired him to uncover it; upon his doing which, the company, no less than himself, were surprized to find it full of writings: and still more, when the SERJEANT told them that he was now doing what he was sure his father would have done, had he lived to see that happy change which they now all saw in his brother; and therefore he freely restored to him the whole estate.

30. THE IDLE BEGGAR.

A BEGGAR soliciting charity with many sighs and tears, and lamentable gestures, complained that he had about him a private maim, and a secret mischief, which shame restrained him from discovering to the eyes of men. Some gentlemen having relieved him, one of them had the curiosity to send his servant after him, with orders to enquire what that private infirmity might be, which he was so loth to discover. The servant overtook him, and delivered his commission; and, after having diligently viewed his face, breast, arms, legs, and finding all his limbs in apparent soundness, 'Why, friend, (said he) I see nothing whereof you have any such reason to complain.' 'Alas, sir! (said the beggar) the disease which afflicts me is such as you cannot discern: yet it is an evil which hath crept over my whole body; and into my very joints and

‘marrow, so that I am not able to work for my daily bread. This disease is by some called *‘idleness, and by others sloth.’*

31. THE ARTFUL BEGGAR.

A BEGGAR near ISLINGTON was very importunate with some passengers for their charitable donations, urging, that, if they did not relieve him, he should be compelled to that which he never intended, and should be very sorry to do. When they had relieved him, one of them had the curiosity to enquire what he meant. He replied, that if he did not meet with charity he should be obliged to *work*, a thing which he never intended, and should be very sorry for.

32. THE TWO BROTHERS.

OF two brothers, one served the king, the other toiled hard for his food. The former saying to the latter, ‘Why do you not serve the king and get rid of your toil?’ was answered, ‘Why do not you toil, and get rid of your slavery?’

33. THE LIAR.

ARISTOTLE was once asked, What a man could gain by uttering falsehoods—he replied, ‘Not to be believed when he speaks the truth.’

34. FRUGALITY.

SOME admiring that AGESILAUS and the LA-CEDEMONIANS, his subjects, used such mean food and clothing, he answered, 'By sowing frugality we reap liberty—a golden harvest.'

35. SILENCE.

DEMARATUS being asked in company whether he was silent through folly or wisdom, answered, 'A fool cannot be silent.'

36. REVERENCE TO AGE.

IN the PANATHENÆA, a course of solemn games at ATHENS, an old ATHENIAN came late to the theatre and found it difficult to procure a seat. The audience even made a jest of him; calling to him, 'here is room,' and then sitting close to exclude him. The old man, much fatigued, and vexed with being made a public laughing stock, at length came to the seats of the SPARTANS, who all rising to a man, gave him the best place among them. At this the whole theatre resounded with applause; and the old ATHENIAN rising up exclaimed, 'The ATHENIANS know what is right; but the SPARTANS practise it.'

37. MEEKNESS.

SOCRATES being told that one had spoken ill of him, answered, 'He has never learned to speak well.'

Some admiring his patience under calumnies, he said, 'They do not hurt me, because they do not hit me.'

38. *DIOGENES.*

DIOGENES being asked of what beast the bite is most dangerous, answered, 'Of wild beasts, that of a *slanderer*: of tame, that of a *flatterer*.'

39. *MODESTY.*

ANTALCIDAS the SPARTAN, being asked what action worthy of renown he had ever done, replied, 'If I have performed any the gods are acquainted with it.'

40. *FOPPERY.*

DIOGENES seeing a stranger in LACEDEMON at great pains to dress himself for a festival, asked him, 'Do not you know that every day is a festival to a good man?'

41. *ARTAXERXES.*

THIS king being routed in a battle, and put to flight, after his baggage and provisions had been plundered, found himself so pressed with hunger, that he was reduced to eat a piece of barley-bread, and some dry figs. But he found such a relish in them, that he cried out, 'O ye Gods! how many pleasures has plenty deprived me of to this hour?'

42. ROYAL EQUITY.

NOURSHIVAN the JUST, being one day hunting, wanted salt to relish his game, and sent one of his courtiers into a neighbouring village to buy some, with a strict charge to pay for it. 'And what harm, (said the messenger) if the king did not pay for a little salt?'—'If a king (replied NOURSHIVAN) gather but an apple in a subject's garden, on the morrow his courtiers would cut down all the trees.'

43. CHASTITY AND GENEROSITY.

SCIPIO the younger, when only twenty-four years of age, was appointed by the ROMAN republic to the command of the army against the SPANIARDS. Soon after the conquest of CARTHAGENA, the capital of the empire, his integrity and virtue were put to the following memorable trial. Being retired into his camp, some of his officers brought him a young virgin of such exquisite beauty, that she drew upon her the eyes and admiration of all. The young conqueror started from his seat with confusion and surprize; and like one thunder-struck, seemed to be robbed of that self-possession, for which he was remarkable. In a few moments, having recovered himself, he enquired of the beautiful captive, in the most polite manner, concerning her country, birth, and connections; and finding that she was

betrothed to a CELTIBERIAN prince, named ALLUCIUS, he ordered both him and her parents to be sent for. Immediately as the prince came into his presence, SCIPIO took him aside, and addressed him in these words: 'You and I are
' young, which admits of my speaking to you
' with more freedom. Those who brought me
' your future spouse, assured me at the same time,
' that you loved her with extreme tenderness;
' and her beauty left me no room to doubt it.
' Upon which, reflecting, that if like you, I had
' thought of forming such an engagement, I should
' desire that so honourable a passion might be
' gratified; I therefore think myself happy in
' the present conjuncture to do you service.
' Though the fortune of war has made me your
' master, I desire to be your friend. Here is your
' wife, take her, and may the gods bless you with
' her! One thing you may be fully assured of,
' that she has been amongst us as she would have
' been in the house of her father and mother.
' Far be it from SCIPIO to purchase a loose and
' momentary pleasure at the expence of virtue,
' honour, and the happiness of an honest man!
' No, I have kept her for you, in order to make
' you a present worthy of you, and of myself.
' The only gratitude I require of you for this in-
' estimable gift is, that you will be a friend to the
' ROMAN people.' ALLUCIUS's heart was too
full to make him any answer; but, throwing him-
self at the general's feet, he wept aloud: the

captive lady fell down in the same posture; and remained so till the aged father, overwhelmed with transports of joy, burst into the following words: 'Oh, divine *SCIPIO*! the gods have 'given thee more than human virtue.' *ALLUCIUS*, charmed with such magnanimity, liberality, and politeness, went into his own country, and published on all occasions the praises of his generous and humane victor; exclaiming, that there was come into *SPAIN* a young hero, like the gods; who conquered all things less by the force of his arms, than by the charms of his virtue, and the greatness of his beneficence. Upon this report all *CELTIBERIA* submitted to the *ROMANS*; and *ALLUCIUS* returned to *SCIPIO* with 1400 chosen horse to assist his future conquests.

44. *AGESILAUS*.

AGESILAUS, KING of *SPARTA*, while yet a boy, was present at some solemn spectacle; and being assigned a place not very honourable, he obeyed, though apparent successor to the kingdom: saying, 'It is well: I shall shew that the place does 'not honour the man, but the man the place.'

45. *INDUSTRY*.

A GENTLEMAN in *SURRY* had a farm worth 200*l.* per annum, which he kept in his own hands, but running out every year, he was ne-

cessitated to sell half of it to pay his debts, and let the rest to a farmer for one and twenty years. Before the term was expired, the farmer one day bringing his rent, asked him if he would sell his land. 'Why, (said the gentleman) will you buy it?' 'Yes, if it please you,' said the farmer. 'How! (returned he,) that is strange! Tell me how it comes to pass, that I could not live upon twice as much, being my own; and you upon the half, though you have paid rent for it, are able to buy it?'—'Oh! sir (said the farmer) but two words made the difference: You said *go*; and I said *come*.'—'What's the meaning of that?' says the gentleman.—'Why, sir (replied the other) you lay in bed, or took your pleasure, and sent others about your business; and I rose betimes, and saw my business done myself.'

46. PUBLIC INGRATITUDE.

BELISARIUS was general of all the forces under the EMPEROR JUSTINIAN I. a man of rare valour and virtue: he had overthrown the PERSIANS, GOTHs, and VANDALS; had taken the kings of these people in war, and sent them prisoners to his master; he had recovered SICILIA, AFRICA, and the greater part of ITALY. He had done all this with a small number of soldiers, and less cost: he restored military discipline by his authority, when long lost; he was allied to JUSTINIAN himself; and a man of that uncor-

rupted fidelity, that though he was offered the kingdom of ITALY he refused it. This great man, upon some jealousy and groundless suspicion, was seized upon, his eyes put out, all his house rifled, his estate confiscated, and himself reduced to that miserable estate and condition, as to go up and down in the common road with this form of begging: 'Give one halfpenny to poor 'BELISARIUS, whom virtue raised, and envy 'hath overthrown.'

47. INTEGRITY.

A GENTLEMAN sent a buck to JUDGE HALES, on his circuit, who was to have a cause tried before him that assize. The cause being called, and the judge taking notice of his name, asked if he was not the person that had presented him with a buck? and finding it to be the same, the judge told him, he could not suffer the trial to go on till he had paid him for his buck: To which the gentleman answered, that he never sold his venison; and that he had done no more to him than what he had always done to every judge that came that circuit. This was confirmed by several gentlemen on the bench. But all this would not prevail upon the judge, nor would he suffer the trial to proceed till he had paid for the venison.

48. CURE FOR ANGER.

AUGUSTUS, who was prone to anger, got the following lesson from ATHENODORUS, the philosopher, That as soon as he should feel the first emotions towards anger, he should repeat deliberately the letters of the alphabet; for that anger was easily prevented, but not easily subdued.

49. PATIENCE.

SOCRATES having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous fellow, and his friends wondering at his patience, 'What (said he) if an ass should kick me, must I call him 'before a judge?

50. DEATH OF MR. ADDISON.

THIS gentleman (as we learn from DR. YOUNG) after a long and manly, but fruitless struggle with the distemper of which he died, dismissed his physicians and with them all hopes of life. He dismissed not, however, his concern for the living: but sent for a youth, nearly related to him, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came, but life now glimmering in the socket,

the dying friend was silent. After a decent and proper pause, the youth said, 'Dear sir, you sent for me: I believe and hope that you have some commands; I shall hold them most sacred.' Forcibly grasping the young gentleman's hand, he softly replied, 'See in what peace a christian can die!' He spoke with difficulty, and soon expired.

51. FALL OF WOLSEY.

CARDINAL WOLSEY, one of the proudest ministers of state that ever lived, expressed himself in these words, after his fall from the favour of HENRY VIII. 'Had I but been as diligent to serve my God, as I have been to please my king, he would not have forsaken me now, in my grey hairs.'

52. PATIENCE.

THERE was an uncivil fellow, that did nothing all the day long but rail against PERICLES, the famous ATHENIAN, in the market-place, and before all the people: and though at that time the public magistrate, yet he took no notice of it, but all the while dispatched sundry matters of importance, till night came; and then with a sober pace went home towards his house, this varlet following him all the way with abuse.

PERICLES, when he came to his house, it being dark, called his servants to light the fellow home.

53. INTEGRITY.

JULIUS DRUSUS, a tribune of the people, had a house that in many places lay open to the eyes of the neighbourhood. A man came and offered for five talents he would so alter it, that it should not be liable to that inconvenience. 'I will give thee ten talents, (said he) if thou canst make my house conspicuous in every room of it, that so all the city may behold after what manner I lead my life.'

54. THE HONEST BEGGAR.

WHEN the ADMIR. DE CHATILLON was one day at church in PARIS, a beggar came to ask alms of him, while he was wholly occupied with his prayers: Putting his hand in his pocket, he drew out several pieces of gold, and gave them to him, without looking at them, and without reflection. The poor man was astonished at such alms; but waiting for the Admiral at the church door, and shewing the sum, he said to him, 'Sir, I doubt whether you intended to give me so much; and if not, God forbid I should take advantage.' This surprised the Admiral, who

looking at the beggar with admiration, said, 'I really did not intend to give what you show me; but, since you have the generosity to offer to restore it, I have also enough to bid you keep it.'

55. *BENEVOLENCE.*

VESPASIAN, the ROMAN emperor, used to call himself to an account every night for the actions of the past day, and as often as he found he had slipped a day without doing some good he entered this memorandum in his diary, 'I have lost a day.'

56. *ÆCONOMY OF TIME.*

PLINY giving an account of the various methods he used to fill up his vacancies of time, after several employments which he enumerates, observes, 'Sometimes I hunt; but even then I carry with me a pocket-book, that whilst my servants are busied in disposing the nets and other matters, I may be employed in something that may be useful to me in my studies; and that, if I miss my game, I may at least bring home some of my thoughts, and not have the mortification of having caught nothing.'

57. *FRIENDSHIP.*

DAMON being condemned to death by NIONYSIUS, tyrant of SYRACUSE, obtained liberty to

visit his wife and children; leaving his friend PYTHIAS as a pledge for his return, on condition, that if he failed PYTHIAS should suffer in his stead. DAMON not appearing at the time appointed, the tyrant had the curiosity to visit PYTHIAS in the prison. 'What a fool was you' (said he) 'to rely on DAMON's promise! How could you imagine that he would sacrifice his life for you, or for any man?' 'My lord, (said PYTHIAS, with a firm voice and noble aspect) 'I would suffer a thousand deaths, rather than my friend should fail in any article of honour. He cannot fail; I am confident of his virtue as of my own existence. But I beseech the gods to preserve his life. Oppose him, ye winds! disappoint his eagerness, and suffer him not to arrive till my death has saved a life of much greater consequence than mine, necessary to his lovely wife, to his little innocents, to his friends, to his country. Oh! let me not die the cruelest of deaths in that of my DAMON!' DIONYSIUS was confounded and awed with the magnanimity of these sentiments. He wished to speak; he hesitated; he looked down, and retired in silence. The fatal day arrived; PYTHIAS was brought forth; and, with an air of satisfaction, walked to the place of execution. He ascended the scaffold, and addressed the people: 'My prayers are heard; the gods are propitious; the winds have been contrary; DAMON could not conquer impossibilities; he will be here to-morrow, and

‘ my blood shall ransom that of my friend.’ As he pronounced these words, a buz arose, a distant voice was heard; the crowd caught the words, and ‘ Stop, stop execution,’ was repeated by every person present. A man came at full speed. In the same instant he was off his horse, on the scaffold, and in the arms of PYTHIAS. ‘ You are safe, (he cried) you are safe, my friend, ‘ my beloved ! the gods be praised, you are safe !’ Pale, cold, and half speechless, in the arms of his DAMON, PYTHIAS replied in broken accents, ‘ Fatal haste——cruel impatience——what ‘ envious powers have wrought impossibilities ‘ against your friend ? But I will not wholly be ‘ disappointed : since I cannot die to save you, ‘ I will die to accompany you.’ DIONYSIUS heard, and beheld with astonishment ; his eyes were opened, his heart was touched, and he could no longer resist the power of virtue : he descended from his throne, and ascended the scaffold. ‘ Live, live, ye incomparable pair ! Ye ‘ have demonstrated the existence of virtue ; and ‘ consequently of a god who rewards it. Live ‘ happy ; live renowned : and as you have invited ‘ me by your example, form me by your precepts, to participate worthily of a friendship so ‘ divine.’

58. *THE GENEROUS LION.*

A CERTAIN person inhumanly cast a poor little dog into the den of a lion, in full assurance of

seeing him immediately devoured: contrary however, to his expectation, the noble animal not only spared the victim, but soon honoured him with particular affection. He regarded the dog as an unfortunate fellow-prisoner, who, on his part, from motives of gratitude, was constantly fawning about his generous lord. They long lived together in uninterrupted peace and friendship: one watched while the other slept: First the lion fed, and then his humble companion. In a word, the magnanimity of the one and the gratitude of the other, had united them in the closest manner. But a careless servant, forgetting that other creatures required food as well as himself, left the two friends twenty-four hours without victuals. At last, recollecting his charge, he brought them their usual provision; when the dog eagerly caught at the first morsel, at the expence of his life: for the hungry lion instantly seized his companion, and killed him. The perpetration of this horrid deed, was instantly succeeded by a severe and painful repentance. The lion's dejection daily encreased. He refused his food with heroic obstinacy, and voluntarily famished himself to death.

59. TRUE HEROISM.

SIR PHILIP SIDNEY, one of the brightest ornaments of QUEEN ELIZABETH's court, had a command in the ENGLISH forces employed

against the tyrant PHILIP II. of SPAIN. In the battle near ZUTPHEN, he had two horses killed under him; and while mounting the third, was wounded by a musket-shot from the trenches, which broke the bone of his thigh. He returned about a mile and half, on horseback, to the camp; and, being faint with the loss of blood, and probably parched with thirst through the heat of the weather, he called for drink. It was presently brought to him; but just as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant, looked up to it with wishful eyes. The gallant and generous SIDNEY took the bottle from his mouth, just when he was going to drink, and delivered it to the soldier, saying, 'Thy necessity is yet greater than mine.' For several days hopes were entertained of his recovery: but mortification ensuing, he prepared himself for death with the utmost piety and fortitude; and took leave of those around him in these terms, 'Love my memory; cherish my friends; but, above all, govern your will and affections, by the will and words of your Creator.'

60. ORIGIN OF THE PROTESTANT RELIGION.

SIR HENRY WOTTON, when on his travels upon the continent, was asked by a popish

priest, 'Where was your religion before LUTHER?'—He immediately replied, 'Where your's never was—in the Word of God.'

61. DEATH.

WENTWORTH DILLON, the celebrated EARL of ROSCOMMON, was a pupil of BISHOP HALL. When young, his memory was so weak that he could not retain the common rules of Latin grammar; and yet, by constant reading and translating, under so able an instructor, he attained to write it both correct and elegantly. His death was attributed to the injudicious treatment of a FRENCH physician, and attended with great agony: but he repeated with his expiring breath, the two following lines from his own hymn upon the judgment:

'My God, my father, and my friend,
'Do not forsake me in my end.'

62. CHRISTIANITY.

THE celebrated LORD LITTLETON said to his physician in his last illness—'When I first set out in the world, I had friends who endeavoured to stagger my belief in the christian religion: but I kept my mind open to conviction. The evidences and doctrines of christianity, studied with attention, made me a most firm and per-

‘suaded believer of the christian religion. I
‘have made it the rule of my life, and it is the
‘ground of my future hopes.’

63. *THE GENEROUS VICTOR.*

IN the year 1356, EDWARD the black prince (as he was called) being only twenty-seven years of age, totally defeated JOHN king of FRANCE, and took him prisoner, though with a very inferior force. On this occasion he came forth to meet the captive king with all the signs of regard and sympathy; administered comfort to him amidst his misfortunes; paid him the tribute of praise due to his valour; and ascribed his own victory merely to the chance of war, or rather to a superior providence, which controls all the efforts of human force and prudence. The behaviour of JOHN showed him, not unworthy of this courteous treatment. His present fortune never made him forget a moment that he was a king. More sensible to EDWARD’s generosity than to his own calamities, he said, that, notwithstanding his defeat and captivity, his honour was still unimpaired; and that, though he yielded the victory, it was gained by a prince of the most consummative valour and humanity. EDWARD ordered a magnificent repast to be prepared in his tent, and himself served the royal captive! He stood at the king’s back during the meal; constantly refused to take a place at the

table; and declared, that, being a subject, he was too well acquainted with the distance between his own rank and that of royal majesty, to assume such freedom. All his father's pretensions to the crown of FRANCE were now buried in oblivion. JOHN, in captivity, received the honours of a king, which were refused him when seated on the throne, and the FRENCH prisoners, conquered by this elevation of mind, more than by their late discomfiture, burst out into tears of joy and admiration, which were only checked by the reflection, that such genuine and unexampled heroism in an enemy, must certainly in the issue prove but the more dangerous to their native country.

All the ENGLISH knights imitated the generous example of their prince. The captives were every where treated with humanity, and were soon after honourably dismissed, on paying moderate ransoms to the conqueror.

64. DRUNKENNESS CURED.

THE learned and pious SIR MATHEW HALE, when a young man, was too much addicted to the society of gay and vicious youth, till the following alarming accident drove him from it. Being invited, with some other young students, to a merry-making out of town, one of them drank wine so freely that he fell down as dead. All present were not a little terrified, and did what they

could to bring him to himself. This particularly affected MR. HALE, who went into another room, fell on his knees, and prayed earnestly to God both that his friend might be restored to life, and that himself might be forgiven for having countenanced such excesses. Moreover, he vowed to God, that he would never again keep such company, nor drink another health while he lived.—His friend recovered, and MR. HALE most religiously observed his vow.

65. HONESTY THE BEST POLICY.

SOME years since resided in a country village a poor but worthy clergyman; who, with the small stipend of 40l. per annum, supported himself, a wife, and seven children. At one time walking and meditating in the fields, in much distress from the narrowness of his circumstances, he stumbled on a purse of gold. Looking round in vain to find its owner, he carried it home to his wife, who advised him to employ, at least a part of it, in extricating them from their present difficulty: but he conscientiously refused until he had used his utmost endeavours to find out its former proprietor; assuring her, that *honesty is always the best policy*. After a short time it was owned by a gentleman who lived at some little distance, to whom the clergyman returned it with no other reward than thanks. On the good man's return, his wife could not help reproaching

the gentleman with ingratitude, and censuring the over-scrupulous honesty of her husband, but he only replied as before, *honesty is the best policy*. A few months after this, the curate received an invitation to dine with the aforesaid gentleman; who after hospitably entertaining him, gave him the presentation to a living of 300l. per annum, to which he added a bill of 50l. for his present necessities. The curate, after making suitable acknowledgements to his benefactor, returned with joy to his wife and family, acquainting them with the happy change in his circumstances, and adding, that he hoped she would now be convinced that *honesty was the best policy*; to which she readily assented.

66. THE HEROIC DRUMMER.

IN the late war, an ENGLISH drummer having wandered from his camp, and getting too near the FRENCH lines, he was seized and brought before the FRENCH commander, on suspicion of being a spy disguised in a drummer's uniform. On being asked who he was, he replied, 'A drummer in the ENGLISH service.' This not gaining credit; a drum was sent for, and he was desired to beat a couple of marches, which accordingly he did, and removed the FRENCH general's suspicion: However, he desired him to beat a retreat, 'A retreat! sir, (replied the BRITON) we don't know what that is in the ENG-

LISH service.' This answer so pleased the FRENCH officer that he dismissed the drummer, and wrote to his general, commending his spirited behaviour.

61. ROMAN FORTITUDE.

ALL appeared lost, when HORATIUS COCLES, who had been stationed as a centinel, opposed himself to the torrent of the enemy, and, assisted only by two more, for some time sustained the whole fury of the assault, till the bridge was broken down behind him. When he found the communication thus cut off, plunging with his arms into the torrent of the TIBER, he swam back victorious to his fellow soldiers, and was received, honoured, and rewarded by his countrymen as the saviour of ROME.

Still however PORSENNA was determined upon taking the city; and turning the siege into a blockade, resolved to subdue it by famine. The distress of the besieged soon began to be insufferable, and all things seemed to threaten a speedy surrender, when another act of fortitude, more extraordinary than the former, again saved the city.

PORSENNA, when he besieged ROME, had defeated the ROMANS, who were flying in the greatest consternation, and were pursued by the enemy to the bridge over which both victors and vanquished were about to enter the city; in

the confusion, **MUTIUS**, a youth of undaunted courage, was resolved to rid his country of an enemy that so sorely continued to oppress it, and, for this purpose, disguised in the habit of an **ETRURIAN** peasant, entered the camp of the enemy, resolving to die or to kill the king, with this resolution he made up to the place where **PORSENNA** was paying his troops, with the secretary by his side; but mistaking the latter for the former, he stabbed him to the heart, and was immediately apprehended. Upon **PORSENNA**'s demanding who he was, and the cause of so heinous an action, **MUTIUS** without reserve, informed him of his country and his design, and at the same time thrusting his right hand into the fire burning upon the altar before him—' You ' see (cried he) how little I regard the severest ' punishment your cruelty can inflict on me. A ' **ROMAN** knows not only how to act, but how to ' suffer. I am not the only person you have to ' fear : 300 of the **ROMAN** youth, like me, have ' conspired your destruction, therefore prepare ' for their attempts.' **PORSENNA**, amazed at so much fortitude, had too noble a mind not to acknowledge merit though in an enemy. He therefore ordered him to be safely conducted back to **ROME**, and sent with him such conditions of peace as were accepted.

68. *TURKISH JUSTICE.*

A GROCER in SMYRNA had a son, who rose to the post of Naib, or deputy of the Cadi, or mayor of the city, and as such visited the markets, and inspected the weights and measures of all retail dealers. One day as this officer was going his rounds, the neighbours, who knew enough of his father's character to suspect that he might stand in need of the caution, advised him to move his weights, for fear of the worst; but the old cheat, confident that his son would not expose him to the public, laughed at their advice, and stood very calmly at his shop-door, waiting for his coming. The Naib however was well assured of the dishonesty of his father, and resolved to detect his villany. Accordingly he stopped at the door, and said coolly to him, 'Good man, fetch out your weights, that we may examine them.' Instead of obeying, the grocer would fain have put it off with a laugh; but was soon convinced his son was serious, by hearing him order the officers to search his shop, and seeing them produce the instruments of his fraud, which, after an impartial examination, were openly condemned and broken to pieces. Still he hoped to escape any farther punishment: but even in this he was disappointed, for the Naib sentenced him to a fine of fifty piastres, and to receive a bastinado of as many blows on the soles of his feet, just as if he had been an in-

different offender. All this was executed on the spot; after which the Naib, leaping from his horse, threw himself at his father's feet, and with his tears addressed him thus: 'Father, I 'have discharged my duty to my God, to my 'sovereign, and my country; permit me now to 'acquit the debt I owe a parent. Justice is blind, 'and has no regard to father or son. You offended against the laws of justice, and deserved 'this punishment; I am sorry it was your fate to 'have received it from me. My conscience would 'not suffer me to act otherwise. Act better for 'the future; and instead of blaming, pity my 'being reduced to so cruel a necessity.' Having said this he mounted his horse again, and continued his journey amidst the acclamations and praises of the whole city, for so extraordinary a piece of justice; report of which being made to the Sublime Porte, the Sultan advanced him to the post of Cadi, from whence, by degrees, he rose to that of Mufti, the head of law and religion among the TURKS.

69. THE TRAVELLER.

A YOUNG man of good natural understanding, and heir to an affluent fortune, set out upon an early tour of the continent. At NAPLES he fell into company with some well-informed foreigners, who were conversing on what they had seen in ENGLAND, and some little difference in opinion

arising about the architecture of WINDSOR CASTLE; they naturally referred themselves to the young ENGLISHMAN for decision. With much confusion and hesitation he was compelled to confess he had never seen it. The company, with true foreign politeness, only testified their admiration with a silent smile; but the reflection instantly struck and pained the young gentleman so much, that he returned for ENGLAND within two days; rationally determined to acquire the knowledge of his own country before he pried any farther into those afar off.

70. ROYAL ANECDOTE.

AFTER the EMPEROR, SOLYMAN the haughty, sovereign of the TURKS, had taken the city of BELGRADE, a woman of low rank complained bitterly to him that some of his soldiers had carried off her cattle, in which consisted the whole of her wealth, privately in the night. You must then have been in a very deep sleep, said the SULTAN, smiling, if you did not hear the robbers. 'Yes, my sovereign, replied the woman, I did sleep soundly; but it was in the fullest confidence that 'your highness watched for the public safety.' The prince, who had an elevated mind, far from resenting this freedom, made her amends for her misfortune.

71. INTREPIDITY.

WHILE ADMIRAL KEPPEL commanded the squadron in the MEDITERRANEAN, frequent complaints were made by the merchants trading to the LEVANT, &c. of the piracies of the ALGERINES. At last orders were sent to the ADMIRAL, to sail into the harbour of ALGIERS, and demand satisfaction of the DEY; with an unlimited power to make reprisals in case of a refusal. The squadron cast anchor in the BAY of ALGIERS, facing the DEY's palace. The ADMIRAL went ashore, attended only by his captain and barge's crew, and demanded an immediate audience: being conducted into the DEY's presence, he laid open his embassy, and, in his master's name, desired satisfaction for the injuries received. Surprized and enraged at the boldness of these remonstrances, the DEY exclaimed, That he wondered at the ENGLISH king's insolence in sending him a foolish beardless boy. The ADMIRAL replied, that if his master had supposed wisdom had been measured by the beard, he would have sent his DEYSHIP a he-goat. This reply put him beside himself, and forgetting the law of nations in respect to ambassadors, he ordered his mutes to attend with the bowstring, (the instrument of death) at the same time telling the ADMIRAL he should pay for his audacity. Unmoved with this menace, the AD-

MIRAL took him to a window facing the BAY, and shewing him the ENGLISH fleet riding at anchor, told him, that if it was his pleasure to put him to death, there were ENGLISHMEN enough in that fleet to make him a glorious funeral pile. The DEY was wise enough to take the hint: the ADMIRAL came off in safety, and ample restitution was made according to his demand.

72. AGAINST REVENGE.

THE favourite of a SULTAN threw a stone at a poor DERVISE who had requested an alms. The insulted man dared not to complain; but carefully searched for, and preserved the pebble, promising himself he should find an opportunity, sooner or later, to throw it in his turn at this imperious wretch. Some time after he was told the favourite was disgraced, and, by order of the SULTAN, led through the streets on a camel, exposed to the insults of the populace. On hearing this, the DERVISE ran to fetch his pebble; but, after a moment's reflection, cast it into a well. 'I now perceive, (said he) that we ought never to seek revenge when our enemy is powerful, for then it is imprudent; nor when he is involved in calamity, for then it is mean and cruel.'

73. *DELAY IS DANGEROUS.*

WHEN the SPARTANS by seizing CADMÆA had enslaved the THEBANS, ARCHIAS, one of the governors in the SPARTAN interest, was sitting at a feast; he received letters which he was desired to open and read immediately, because they contained information of the greatest importance; but ARCHIAS, being full of liquor, threw them on one side, and said jesting, '*Business to-morrow.*' This cost him his life, for that evening he was slain: and it afterwards appeared that the letter he had neglected was to warn him of it.

74. *FRUGALITY.*

KING GEORGE II. one evening going to visit the COUNTESS of YARMOUTH, in passing through the chambers to her apartments with only a single page, he accidentally dropped a small canvas bag of guineas, which he held in his hand, when one of them rolled into a closet, where wood was generally kept for the use of the bed-chamber. After the king had very deliberately picked up the money, he found himself deficient of a guinea, and judging where it went, 'Come, (says he to the page) we must find this guinea: here, help me to throw out this wood.' The page and he accordingly fell to work, and in a little time

found it. 'Well! (says the king) you have
'worked hard, there is the guinea for your la-
'bour: but I would have nothing lost.'

75. THE ROYAL POET.

PHILIP of MACEDON having invited DIONYSIUS the younger to dine with him at CORINTH, attempted to deride the father of his royal guest, because he had blended the characters of *prince* and *poet*, and had written some odes and tragedies. 'How could the king find
'leisure (said PHILIP) to write those trifles?'—
'In those hours (replied DIONYSIUS) which you
'and I spend in drunkenness and debauchery.'

76. MODERATION.

AS POPE ALEXANDER VI. was entering a little town in the neighbourhood of ROME, which had been just evacuated by the enemy, he perceived the townsmen busy in the market-place in pulling down from a gibbet a figure designed to represent himself: and others employed in knocking down a neighbouring statue of one of the ORSINI family, with whom he was at war, in order to put his effigy in its place. A man who knew less of the world might have condemned the adulation of those barefaced flatterers; but ALEXANDER seemed pleased at their zeal, and

turning to BORGIA, his son, said with a smile,
'You see, my son, the small difference between
'a gibbet and a statue.'

77. AMBITION.

SIR WALTER RAWLEIGH, when he first began
to be noticed, wrote upon a glass window in the
eye of QUEEN ELIZABETH,

'Fain would I climb, but that I fear to fall.'

The QUEEN observing it, wrote beneath,

'If thy heart fail thee, do not climb at all.'

78. CONTEMPT OF RICHES.

MANLIUS CURIUS having vanquished several
warlike nations, driven PYRRHUS out of ITALY,
and enjoyed three times the honour of a triumph,
was retired to his farm, and actually dressing
turnips for his supper, when the ambassadors of
the SAMNITES came to offer him a large present
of gold: his answer was, 'A man who can be
'satisfied with such a supper has no need of gold:
'and I think it more glorious to conquer the
'owners of it than to possess it myself.'

79. A GUILTY CONSCIENCE.

BESSUS, a native of PELONIA, in GREECE, was
one day extremely earnest in pulling down some

birds'-nests, and passionately destroying their young. His neighbours taking notice of it, upbraided him with his cruelty to the poor creatures, that by nestling so near him, seemed to court his protection and hospitality; he replied, that their voice was to him insufferable, as they never ceased twitting him with the *murder of his father*—which till this time had never been discovered.

80. THE FOX AND CIVET CAT.

SADI, in one of his fables, represents a FOX running very fast in the woods, when he was met by a CIVET CAT. 'What is the matter, (said the CAT) that you flee so swiftly?'—'I heard hunters (said he) seeking for a CAMEL.'—'Is there any likeness then between you?' said PUSS.—'No: (replied REYNARD) but if any of my enemies should call me a CAMEL, there would be no farther enquiry.'

81. THE PATRIOT MONARCH.

WHEN NOURSHIVAN was prince of CHERAZIN, he lived in splendour, and paid liberally the instruments of his pleasure; but when he became EMPEROR of the EAST, he contracted his liberality. One of his musicians ventured to complain, that empire, which had enlarged his wealth, had contracted his mind. NOURSHIVAN re-

plied—‘ Formerly I gave my *own* money; now I give that of my subjects.

82. PRIDE HUMBLLED.

WHEN some of the grandees of SPAIN saw CHARLES V. one day stoop to take up the pencil of TITIAN, a very celebrated painter, they smiled, as thinking it below his dignity, which he perceiving, said, I can instantly make twenty GRANDEES like you, but none but GOD can make a TITIAN.

83. TYRANNY REPROVED.

SETHOS, king of EGYPT, growing rich and powerful, grew also haughty and tyrannical, in-somuch that he made the conquered princes draw his chariot, till one day he observed one of them very attentive to the motions of the wheels: on being asked the reason, the captive monarch replied, that it gave him much consolation to observe that the lowest spokes of the wheel came uppermost again in turn.

84. THE SAGACIOUS COUNTRYMAN.

A CERTAIN king, walking one day in the country, in a disguised habit, in order that he might not be known, met a peasant tilling the

ground. His hair was as white as snow, and he worked bald-headed. The king said to him, 'God preserve thee, thou man of the earth.'—'And thou also, (replied he) thou master of the earth.'—'Why do you so call me?' (said the king to him) 'Do you know me?'—'No, (said the peasant) but I so call you, because GOD having created the earth for the use of man, he ought to be the master of it.'

The king seeing his white locks, said to him, 'It has snowed much on the mountain.'—'Time will so have it,' replied the countryman. The king perceiving that he was a man of some wit, added, 'I see you still labour, though you are advanced in years.'—'I am obliged (replied the countryman) not only to work for myself, but also for those who are older than I am.' The king asked him how much he earned each day? He answered, 'Eight-pence.'—'And is that sufficient (said the king) to support you?'—'It must do more than that, (replied the countryman) for my own support is the least of my expences.'—'But what are your other expences?' asked the king. 'I spend daily two-pence for my own and my wife's nourishment, (said he) I pay my debts with two others, I daily lend two, and the other two I throw away.'

'How can all this be?' said the king. 'Thus, (answered the peasant) I spend two for the nourishment of my wife and myself, and upon so little a sum you may well suppose we do not

‘live very luxuriously. With two others I pay
‘my debts; that is, I have a father and a mother,
‘who are both too old to work, and by supporting
‘them now, I pay the debt I contracted when I
‘was young, and when they kept me. Two
‘others, which I lend, are for the nourishment of
‘my children, who are as yet too young to be
‘able to work; for I was not a young man when
‘I married. This being the case, I lend them,
‘hoping, they will pay me when they shall be
‘able to work, and I shall be borne down with
‘years, and no longer in a condition to labour.
‘The two which I throw away, are for the sup-
‘port of the two daughters my wife had by a
‘former marriage; for I cannot hope that they
‘will ever pay me, as they are in fact nothing to
‘me. Even though they should have a will to do
‘it, when they shall be grown up, and get hus-
‘bands, they will no longer have a will of their
‘own, and as I have married their mother, I am
‘at present obliged to maintain them.’

The king listened with pleasure to this discourse of the peasant, but forbade him under the severest penalties, to repeat what he had said to any person whatever, unless in his presence. ‘Look me in
‘the face, (said the king) and notice my features
‘well.’ The countryman did so, and promised to obey his commands.

The king returned to the city, and the next day told the learned men of his court, that on the preceding day he had met with a peasant

who was capable of confounding them all. He then told them what the countryman had said to him, without giving them the explanation; only telling them, that the man earned eightpence a day, with two of which he maintained his wife and himself, two he employed to pay his debts, two he lent, and two he gave away. He asked them how this could be; but they could not guess at the explanation. The king said he would give them three days to think of it.

The doctors were very much astonished, and embarrassed. At last, they resolved to endeavour to discover the countryman, and get the explanation from his own mouth. They easily found what rout the king had that day taken, and then pursuing the same road themselves, at last they met with the countryman who had so much entertained the king. They asked him, if he had not said such and such things to the king, to which he replied in the affirmative. They then begged of him to give them the explanation, which he positively refused. They made him a thousand promises, but he would not trust them. They went a second time and presented him with several pieces of gold, on which the likeness of the king was stamped. The countryman seeing these, made no difficulty of telling them every thing he had said to the king; and as soon as they had extorted from the countryman the true sense of his enigmas, they returned, and explained them to the monarch.

The king was astonished at this, and doubted not but that they had found out the countryman, against whom he was exceedingly enraged; and again disguising himself, went to seek him. As soon as he saw him, ‘Well, my friend, (said he to him) why have you not kept your word with me?’—‘I, sir! (replied the countryman) I have kept my word, and have punctually obeyed your orders.’—‘How can that be? (said the king) Did I not forbid you to give any explanation, to any one of the words you had spoken to me? and yet I am fully convinced that you have explained the whole to people who have made it their business to extort it from you.’—‘It is true, sir, (replied he) but I have done nothing more than what you ordered me. The first time they came without you, and in course I would tell them nothing; for you had forbidden me to say a word, unless I saw your visage. On their coming to me a second time, they produced me your visage, not a single one, but many of them, all striking likenesses of you, as you here see.’ He then shewed the king all the pieces of coin they had given him. ‘At the sight of these (continued the countryman) I found no difficulty in telling them every thing they wished to know.’ The king’s astonishment was increased at the subtilty of the peasant’s wit; and judging that it was unworthy of royalty to suffer so much good sense to be buried in the obscurity of a village, he took him to court with him, and made his fortune.

85. *THE FISHERMAN OF FLORENCE.*

A FLORENTINE fisherman having one day taken a prodigious pike, resolved to make a present of it to the GRAND DUKE, who was very fond of uncommon things. He went to the palace, but he could obtain no admittance, unless he promised the porter to give him one half of what the DUKE should order him. The prince admired the pike, and orders were given to present the bearer of it with an hundred ducats. The fisherman hearing this, said, 'No, an' please your highness: an hundred stripes with a stick, and not an hundred ducats.' The GRAND DUKE, being astonished at his answer, asked him what he meant. 'An' please your highness (said he) I could not get admittance here, till I had promised your porter to give him half of whatever you should please to give me for the pike. So if you please, order me fifty stripes, and give him the other fifty.'—'No, (replied the DUKE) you shall have the hundred ducats, and my porter shall have the hundred stripes.'

86. *THE TURNIP.*

LOUIS XI. while DAUPHIN, passed some time in BURGUNDY, where he amused himself with the pleasures of the chase, and sometimes dined on turnips, in the house of a poor man, named CONON. Soon after, the DAUPHIN, on the death of his father, ascended the throne of FRANCE,

when the honest CONON, by the persuasions of his wife, set out for PARIS, loaded with turnips, the produce of his own garden, which he intended to present to the king; but, as he had neither money, nor provisions to support him on the journey, he eat all but the largest, which he presented to the king. The king received his turnip as though it had been a diamond of the same size, and sent it to be placed among his jewels. He ordered the good man to be well entertained, gave him a thousand crowns, and then sent him home. A courtier, remarkable for his avarice, conceiving great hopes of what a much more valuable present would produce from so generous a king, begged his majesty's acceptance of a very beautiful horse. The king, not knowing what to give him, recollected CONON's turnip, which he ordered to be presented to the courtier, properly packed up, accompanied with an injunction that he should not open it till he reached PROVENCE. The gentleman, who hastened his journey as much as possible, not doubting but he should find in the parcel a jewel of great value, at last arrived at the spot where he had permission to open it, which he did with great eagerness; and found it contained nothing but a turnip. He instantly returned to PARIS, and went to complain to the king, that his domestics had certainly given him a wrong parcel. It is not possible to express the courtier's astonishment when the king told him, that he had given him a very good price for his

horse, since the present he had made him in return for the beast had cost him a thousand crowns.

87. THE PURSE.

A MERCHANT going to FRANCKFORT fair, lost his purse, in which was 800 florins. A carpenter, who happened to be coming the same way, found the purse, and took it home with him. He was no sooner arrived there, than he opened the purse, and took an exact account of the contents of it, which he thought necessary, in case any person should come to reclaim it. The next SUNDAY, the parson of the parish gave out from his pulpit, that a person had lost a leather bag, in which were 800 florins, and that whoever had found it, and would restore it to the owner, should receive one hundred for his trouble. The carpenter gave notice that he had found the bag. The merchant, overjoyed at this intelligence, flew to the carpenter's house, where having received the money, and counted it out, he threw five florins to the carpenter, saying to him, 'I give you there five florins; as for the hundred, you have taken them, and paid yourself, since there were 900 florins in the purse.' The carpenter denied the assertion; and a suit was commenced between the merchant and the carpenter. On the trial the judge asked the merchant, if he would make oath that there were 900 florins in

the purse he lost, which the merchant did. The judge then asked the carpenter, if he could swear, that there were only 800 florins in the purse he found, and he swore to the truth of it. The judge hereupon observed, that, according to the oath of both parties, the money could not belong to the merchant, as he had lost 900 florins, and the other had found a purse containing only 800. He therefore ordered, that the carpenter should keep the money, till some person should bring satisfactory proof of having lost the sum the carpenter had found.

88. *THE SOLDIER.*

A ROMAN soldier being engaged in a law-suit, begged AUGUSTUS to plead his cause, when the EMPEROR recommended him to one of his courtiers to conduct the matter before the judges. The soldier was hardy enough to say to AUGUSTUS, 'I did not use you in this manner, sire, when you was in danger at the battle of ACTIUM, where I fought for you myself,' at the same time shewing him the wounds he had there received. This reproach had such an effect on AUGUSTUS, that he went to the bar, and pleaded the man's cause himself.

APHORISMS, &c.

TO HAVE the courage to notice an affront, is to be *even* with an adversary ; to have the patience to forgive it, is to be *above* him.

I CONSIDER a human soul without education, like marble in the quarry ; which shews none of its inherent beauties till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it.

LIFE is a journey ; and they only who have travelled a considerable way in it, are fit to direct those who are setting out.

DEATH only has the key of the **MISER**'s chest.

IT is for young men to gather knowledge, and for old men to use it.

TRUE modesty is ashamed of every thing criminal : false modesty of every thing unfashionable.

HE that puts off repentance till to-morrow, will have a day more to repent of, and a day less to repent in.

COWARDS die many times : the valiant taste of death but once.

To be angry is to punish one's self for the fault of another.

READING makes a full man; conference a ready man; and writing an exact man.

WE are always complaining that our days are few, and acting as though there would be no end of them.

FEW things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

THE first ingredient in conversation is truth; the next, good sense; the third, good humour; the last, wit.

APPLY yourself more to acquire knowledge than to shew it.

WE are unable to give life, and therefore ought not to take it away from the meanest insect without sufficient reason.

IT costs some men more to be miserable than it would do to make them happy.

RELIGION is the best armour in the world, but the worst cloak.

HE that hath light within his own breast, may sit in the centre and enjoy bright day; but he that hides a dark soul and foul thoughts, walks benighted in the mid-day sun.

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Woolley pinx.

Rothwell sculp.

Children in the Wood.

London: Published Sept. 1st 1797. by T. Hopton, N^o 30 4 High Holborn.

Section V.

POETICAL SELECTIONS.

THE CHILDREN IN THE WOOD.

Now ponder well, you parents dear,
The words which I shall write ;
A doleful story you shall hear,
In time brought forth to light.
A gentleman of good account
In NORFOLK liv'd of late,
Whose wealth and riches did surmount
Most men of his estate.
Sore sick he was, and like to die,
No help that he could have ;
His wife by him as sick did lie,
And both possess'd one grave.
No love between these two was lost,
Each was to other kind ;
In love they liv'd, in love they died,
And left two babes behind :
The one a fine and pretty boy,
Not passing three years old :
Th' other a girl, more young than he,
And made in beauty's mould.

The father left his little son,
As plainly doth appear,
When he to perfect age should come,
Three hundred pounds a year;
And to his little daughter JANE
Five hundred pounds in gold,
To be paid down on marriage-day,
Which might not be controul'd:
But if the children chance to die
Ere they to age should come,
Their uncle should possess their wealth,—
For so the will did run.
Now, brother, said the dying man,
Look to my children dear;
Be good unto my boy and girl,
No friends else I have here:
To God and you I do commend
My children night and day;
But little while, be sure, we have
Within this world to stay.
You must be father and mother both,
And uncle, all in one;
God knows what will become of them
When I am dead and gone.
With that bespake the mother dear:
O brother kind, quoth she,
You are the man must bring our babes
To wealth, or misery.
And if you keep them carefully,
Then God will you reward;
If otherwise you seem to deal,
God will your deeds regard.

With lips as cold as any stone,
She kiss'd her children small :
God bless you both, my children dear !
With that the tears did fall.
These speeches then their brother spoke
To this sick couple there :
The keeping of your children dear,
Sweet sister do not fear ;
God never prosper me nor mine,
Nor aught else that I have,
If I do wrong your children dear
When you are laid in grave !
Their parents being dead and gone,
The children home he takes,
And brings them home unto his house,
And much of them he makes.
He had not kept these pretty babes
A twelvemonth and a day,
But, for their wealth, he did devise
To make them both away.
He bargain'd with two ruffians rude,
Which were of furious mood,
That they should take the children young,
And slay them in a wood.
He told his wife, and all he had,
He did the children send
To be brought up in fair LONDON,
With one that was his friend.
Away then went these pretty babes,
Rejoicing at that tide,
Rejoicing with a merry mind,
They should on cock-horse ride.

They prate and prattle pleasantly
As they rode on the way,
To those who should their butchers be
And work their lives decay.
So that the pretty speech they had
Made murderers' hearts relent;
And they that undertook the deed,
Full sore they did repent.
Yet one of them, more hard of heart,
Did vow to do his charge,
Because the wretch that hired him
Had paid him very large.
The other would n't agree thereto;
So here they fell to strife;
With one another they did fight
About the children's life:
And he that was of mildest mood
Did slay the other there,
Within an unfrequented wood,
While babes did quake for fear.
He took the children by the hand
When tears stood in their eye,
And bade them come and go with him,
And look they did not cry:
And two long miles he led them on,
While they for food complain:
Stay here, quoth he, I'll bring you bread
When I do come again.
These pretty babes, with hand in hand,
Went wandering up and down;
But never more they saw the man
Approaching from the town:

Their pretty lips with black-berries
Were all besmear'd and dyed :
And when they saw the darksome night,
They sat them down, and cried.
Thus wander'd these two pretty babes,
Till death did end their grief ;
In one another's arms they died,
As babes wanting relief.
No burial these pretty babes
Of any man receives,
Till Robin-redbreast, painfully,
Did cover them with leaves.
And now the heavy wrath of God
Upon their uncle fell ;
Yea, fearful fiends did haunt his house ;
His conscience felt a hell :
His barns were fir'd, his goods consum'd,
His lands were barren made,
His cattle died within the field,
And nothing with him stay'd.
And, in the voyage of PORTUGAL,
Two of his sons did die ;
And, to conclude, himself was brought
To extreme misery :
He pawn'd and mortgag'd all his land
Ere seven years came about,
And now at length this wicked act
Did by this means come out :
The fellow that did take in hand
These children for to kill,
Was for a robbery judg'd to die,
As was God's blessed will ;

Who did confess the very truth,
The which is here exprest;
Their uncle died, while he, for debt,
In prison long did rest.
All you that be executors,
And overseers eke,
Of children that be fatherless,
And infants mild and meek,
Take you example by this thing,
And yield to each his right,
Lest God, with such like misery,
Your wicked minds requite.

THE BEGGAR'S PETITION.

PITY the sorrows of a poor old man,
Whose trembling limbs have borne him to your
door,
Whose days are dwindled to the shortest span;
Oh! give relief, and heav'n will bless your store!
These tatter'd clothes my poverty bespeak;
These hoary locks proclaim my lengthen'd years;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.
Yon house, erected on the rising ground,
With tempting aspect drew me from my road;
For plenty there a residence has found,
And grandeur a magnificent abode:

Hard is the fate of the infirm and poor !

Here, as I crav'd a morsel of their bread,
A pamper'd menial drove me from the door,
To seek a shelter in an humbler shed.

Oh! take me to your hospitable dome ;
Keen blows the wind, and piercing is the cold !
Short is my passage to the friendly tomb,
For I am poor, and miserably old.

Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress.

Heav'n sends misfortunes; why should we repine ?
'Tis heav'n has brought me to the state you see;
And your condition may be soon like mine,
The child of sorrow and of misery.

A little farm was my paternal lot;
Then, like the lark, I sprightly hail'd the morn;
But ah! oppression forced me from my cot;
My cattle died, and blighted was my corn.

My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is cast, abandon'd, on the world's wide stage,
And doom'd in scanty poverty to roam.

My tender wife, sweet soother of my care !
Struck with sad anguish at the stern decree,
Fell, ling'ring fell, a victim to despair,
And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your
door,
Whose days are dwindled to the shortest span ;
Oh! give relief, and heav'n will bless your store !

THE BEGGAR BOY.

As miss and master went to town
They met a poor boy coming down,
All rags and tatters, pale and wan ;
Miss saw him first and thus began :

Look, brother, look at yon poor lad,
How pale he looks, and meanly clad !
We went to aunt's the other day,
And had a penny to spend in play.

I'll tell you, brother, what we'll do ;
I'll give him my halfpenny—will you ?
' Yes, that I will, with all my heart,
' And glad I have not spent my part.'

Here, poor boy without a hat,
Take this halfpenny, and that ;
We don't want it, and you do.
' Thank you, miss, and master too !'



Woolley pinx.

Rothwell sculp.

The Beggar Boy Relieved.

London: Published Sep. 1st 1797. by T. Hoptonstall N^o 304 High Holborn.



THE HERO'S SCHOOL OF MORALS.

THERON, amongst his travels, found
A broken statue on the ground ;
And, searching onward as he went,
He trac'd a ruin'd monument.
Mould, moss, and shades, had overgrown
The sculpture of the crumbling stone ;
Yet ere he pass'd, with much ado,
He guess'd, and spell'd out SCI-PI-O.

‘ Enough,’ he cry’d ; ‘ I’ll drudge no more
‘ In turning the dull stoics o’er ;
‘ Let pedants waste their hours of ease
‘ To sweat all night at SOCRATES ;
‘ To feed their boys with notes and rules,
‘ Those tedious recipes of schools,
‘ To cure ambition : I can learn
‘ With greater ease the great concern
‘ Of mortals ; how we may despise
‘ All the gay things below the skies.

‘ Methinks, a mould’ring pyramid
‘ Says all that the old sages said ;
‘ For me these shatter’d tombs contain
‘ More morals than the Vatican ;
‘ The dust of heroes cast abroad,
‘ And kick’d and trampled in the road,
‘ The relics of a lofty mind,
‘ That lately wars and crowns design’d, }
‘ Toss’d for a jest from wind to wind, }

' Bid me be humble, and forbear
 ' Tall monuments of fame to rear;
 ' They are but castles in the air. }
 ' The tow'ring heights and frightful falls,
 ' The ruin'd heaps and funerals,
 ' Of smoking kingdoms and their kings,
 ' Tell me a thousand mournful things
 ' In melancholy silence——

' ————— He,
 ' That, living, could not bear to see
 ' An equal, now lies torn and dead;
 ' Here his pale trunk, and there his head.
 ' Great POMPEY! while I meditate,
 ' With solemn horror, thy sad fate,
 ' Thy carcase, scatter'd on the shore
 ' Without a name, instructs me more }
 ' Than my whole library before.

' Lie still, my PLUTARCH, then, and sleep:
 ' And you good SENECA, may keep
 ' Your volumes clos'd for ever too;
 ' I have no further use for you:
 ' For when I feel my virtue fail,
 ' And my ambitious thoughts prevail,
 ' I'll take a turn among the tombs,
 ' And see whereto all glory comes;
 ' There the vile foot of ev'ry clown
 ' Tramples the sons of honour down;
 ' Beggars with awful ashes sport,
 ' And tread the CÆSARS in the dirt.'

WATTS.

TRUE RICHES.

I AM not concern'd to know
What to-morrow fate will do:
'Tis enough that I can say
I've possess'd myself to-day:
Then, if haply midnight-death
Seize my flesh and stop my breath,
Yet to-morrow I shall be
Heir to the best part of me.

Glitt'ring stones, and golden things,
Wealth and honours that have wings,
Ever flutt'ring to be gone,
I could never call my own.
Riches that the world bestows,
She can take and I can lose;
But the treasures that are mine
Lie afar beyond her line.
When I view my spacious soul,
And survey myself a-whole,
And enjoy myself alone,
I'm a kingdom of my own.

I've a mighty part within
That the world hath never seen;
Rich as EDEN's happy ground,
And with choicer plenty crown'd.
Here, on all the shining boughs,
Knowledge fair and useful grows;
On the same young flow'ry tree
All the seasons you may see:

Notions, in the bloom of light,
Just disclosing to the sight.
Here are thoughts of larger growth,
Rip'ning into solid truth ;
Fruits refin'd, of noble taste :
Seraphs feed on such repast.
Here, in a green and shady grove,
Streams of pleasure mix with love :
There, beneath the smiling skies,
Hills of contemplation rise ;
Now upon some shining top
Angels light and call me up ;
I rejoice to raise my feet ;
Both rejoice when there we meet.

There are endless beauties more,
Earth hath no resemblance for ;
Nothing like them round the pole ;
Nothing can describe the soul :
'Tis a region half unknown,
That has treasures of its own ;
More remote from public view
Than the bowels of PERU.
Broader 'tis, and brighter far,
Than the golden INDIES are.
Ships that trace the wat'ry stage
Cannot coast it in an age ;
Harts or horses, strong and fleet,
Had they wings to help their feet,
Could not run it half way o'er
In ten thousand days, or more.

Yet the silly wand'ring mind
Loath to be too much confin'd,
Roves and takes her daily tours,
Coasting round the narrow shores;
Narrow shores of flesh and sense,
Picking shells and pebbles thence:
Or she sits at Fancy's door,
Calling shapes and shadows to'er;
Foreign visits still receiving,
To herself a stranger living:
Never, never, would she buy
INDIAN dust or TYRIAN dye;
Never trade abroad for more,
If she saw her native store:
If her inward worth were known,
She might ever live alone.

WATTS.

FALSE GREATNESS.

MYLO, forbear to call him blest
That only boasts a large estate,
Should all the treasures of the west
Meet, and conspire to make him great;
I know thy better thoughts; I know
Thy reason can't descend so low.
Let a broad stream with golden sands
Through all his meadows roll,
He's but a wretch, with all his lands,
That wears a narrow soul.

He swells amidst his wealthy store,
And, proudly poizing what he weighs,
In his own scale he fondly lays
Huge heaps of shining ore.
He spreads the balance wide, to hold
His manors and his farms,
And cheats the beam with loads of gold
He hugs between his arms.
So might the plough-boy climb a tree,
When CRÆSUS mounts his throne,
And both stand up, and smile to see
How long their shadow's grown.
Alas ! how vain their fancies be,
To think that shape their own !

Thus, mingled still with wealth and state,
CRÆSUS himself can never know ;
His true dimensions and his weight
Are far inferior to their show.
Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measur'd by my soul :
The mind's the standard of the man.

WATTS.

AGAINST LEWDNESS.

WHY should you let your wand'ring eyes
Entice your soul to shameful sin ?
Scandal and ruin are the prize,
You take such fatal pains to win.

This brutal vice makes reason blind,
And blots the name with hateful stains :
It wastes the flesh, pollutes the mind,
And tears the heart with racking pains.

In vain you choose the darkest time,
Nor let the sun behold the sight :
In vain you hope to hide your crime
Behind the curtains of the night :

The wakeful stars and midnight moon
Watch your foul deeds and know your shame ;
And GOD'S own eye, like beams of noon,
Strikes through the shade, and marks your name.

What will you do when heav'n enquires
Into these scenes of secret sin ?
And lust, with all its guilty fires,
Shall make your conscience rage within ?

How will you curse your wanton eyes,
Curse the lewd partners of your shame,
When death, with horrible surprise,
Shews you the pit of quenchless flame ?

Flee, sinners, flee th' unlawful bed,
Lest vengeance send you down to dwell
In the dark regions of the dead,
To feed the fiercest fires of hell.

WATTS.

AGAINST DRUNKENNESS.

Is it not strange that every creature
Should know the measure of its thirst,
(They drink but to support their nature,
And give due moisture to their dust ;)
While man, vile man, whose nobler kind
Should scorn to act beneath the beast,
Drowns all the glories of his mind,
And kills his soul to please his taste ?
O what a hateful, shameful sight,
Are drunkards reeling through the street !
Now they are fond, and now they fight,
And pour their shame on all they meet.
Is it so exquisite a pleasure
To troll down liquor through the throat,
And swill, and know no bounds or measure,
Till sense and reason are forgot ?
Do they deserve th' immortal name
Of MAN, who sink so far below ?
Will GOD, the Maker of their frame,
Endure to see them spoil it so ?
Can they e'er think of heaven or grace,
Or hope for glory when they die ?
Can such vile ghosts expect a place
Among the shining souls on high ?
The meanest seat is too refin'd
To entertain a drunkard there.
Ye sinners of this loathsome kind,
Repent, or perish in despair !

WATTS.

ODE ON SOLITUDE.

BY MR. POPE,

Under Twelve Years Old.

HAPPY the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire,
Whose trees in summer yield him shade,
In winter fire.

Blest, who can unconcern'dly find
Hours, days, and years slide soft away,
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease,
Together mix'd; sweet recreation,
And innocence, which most does please,
With meditation.

Thus let me live, unseen, unknown,
Thus, unlamented, let me die,
Steal from the world, and not a stone
Tell where I lie.

THE NEGRO BOY AND WATCH.

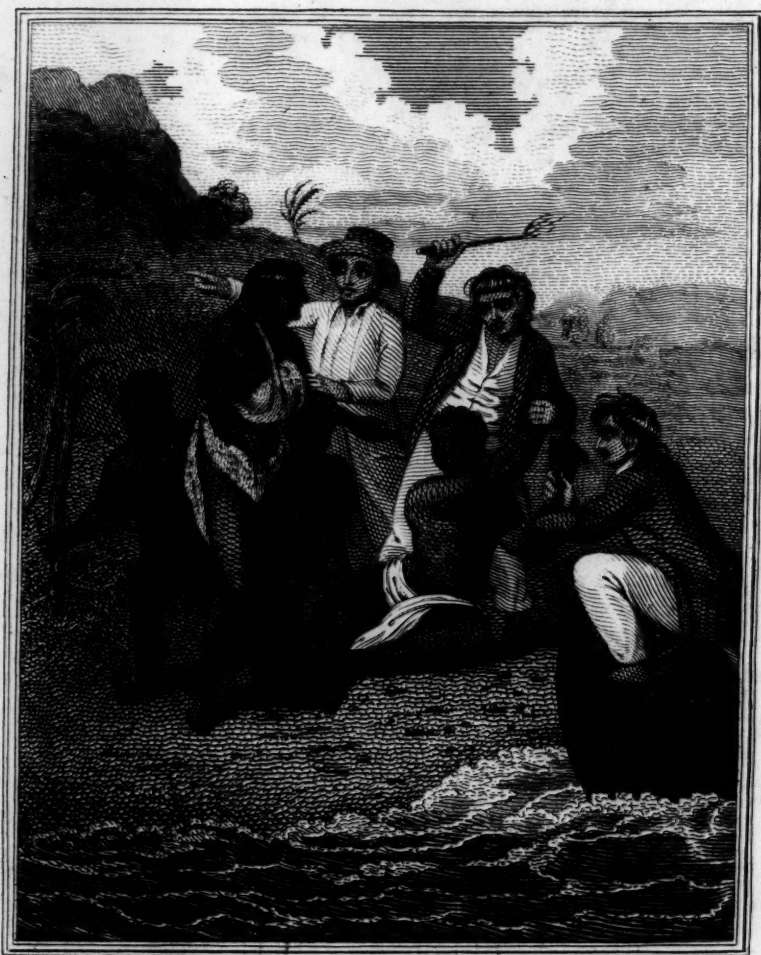
WHEN avarice enslaves the mind,
And selfish views alone bear sway ;
Man turns a savage to his kind,
And blood and rapine mark his way :
Alas ! for this poor simple toy,
I sold a blooming NEGRO BOY.

His father's hope, his mother's pride ;
Tho' black, yet comely to their view ;
I tore him helpless from their side,
And gave him to a ruffian crew :
To fiends that AFRIC's coast annoy,
I sold the blooming NEGRO BOY.

From country, friends, and parents torn,
His tender limbs in chains confin'd,
I saw him o'er the billows borne,
And mark'd his agony of mind :
But still to gain this simple toy,
I gave away the NEGRO BOY.

In isles that deck the western wave,
I doom'd the hopeless youth to dwell ;
A poor forlorn insulted slave,
A beast that christians buy and sell :
And in their cruel tasks employ,
The much enduring NEGRO BOY.





Woolley pinx.

Rothwell sculp.

The distressed Negroes.

London: Published Sep. 1.st 1797, by T. Hoptonstall N^o 304 High Holborn ~

His wretched parents long shall mourn ;
Shall long explore the distant main,
In hopes to see the youth return ;
But all their hopes and sighs are vain :
They never shall the sight enjoy,
Of their lamented NEGRO BOY.

Beneath a tyrant's harsh command,
He wears away his youthful prime,
Far distant from his native land,
A stranger in a foreign clime :
No pleasing thoughts his mind employ,
A poor dejected NEGRO BOY.

But he who walks upon the wind,
Whose voice in thunder's heard on high,
Who doth the raging tempest bind,
Or wing the lightning thro' the sky,
In his own time will soon destroy
Th' oppressors of the NEGRO BOY.

THE AFRICAN BOY SEPARATED FROM HIS MOTHER.

BY MR. JERNINGHAM.

AH! tell me, *little mournful* MOOR,
Why still you linger on the shore ?
Haste to your playmates, haste away,
Nor loiter here with fond delay :
When morn unveil'd her radiant eye,
You hail'd me as I wander'd by ;

Returning at the approach of eve,
Your meek salute I still receive.

‘ *Benign enquirer*—thou shalt know
‘ Why here my lonesome moments flow ;
‘ ’Tis said thy countrymen (no more
‘ Like ravening sharks that haunt the shore)
‘ Return to bless, to raise, to cheer,
‘ And pay *compassion’s long arrear*.

‘ ’Tis said the numerous captive train,
‘ Late bound by the degrading chain,
‘ Triumphant come, with swelling sails,
‘ ’Mid smiling skies and western gales ;
‘ They come, with festive heart and glee,
‘ Their hands unshackled—minds as free ;
‘ They come, at mercy’s great command,
‘ To repossess their native land.

‘ The gales that o’er the ocean stray,
‘ And chase the waves in gentle play,
‘ Methinks they whisper as they fly,
‘ *JUELLEN soon will meet thine eye !*
‘ ’Tis this that soothes her little son,
‘ Blends all his wishes into one !

‘ Ah ! were I clasp’d in her embrace,
‘ I would forgive her past disgrace :
‘ Forgive the memorable hour,
‘ She fell a prey to tyrant pow’r ;

‘ Forgive her lost distracted air,
‘ Her sorrowing voice, her kneeling pray’r;
‘ The suppliant tears that gall’d her cheek,
‘ And last—her agonizing shriek.

‘ Lock’d in her hair a ruthless hand,
‘ Trail’d her along the flinty strand;
‘ A ruffian train, with clamours rude,
‘ The impious spectacle pursu’d;
‘ Still as she mov’d, in accents wild,
‘ She cries aloud, *My child! my child!*
‘ The lofty bark she now ascends,
‘ With screams of woe the air she rends;
‘ The vessel lessening from the shore,
‘ Her piteous wails I heard no more:
‘ Now, as I stretch’d my last survey,
‘ Her distant form dissolv’d away.

‘ That day is past: I cease to mourn—
‘ Succeeding joy shall have its turn;
‘ Beside the hoarse-resounding deep
‘ A pleasing anxious watch I keep;
‘ For when the morning clouds shall break,
‘ And darts of day the darkness streak,
‘ Perchance along the glittering main,
‘ (*Oh may this hope not throb in vain!*)
‘ To meet these long desiring eyes,
‘ JUELLEN and the sun may rise.’

EPIGRAMS, &c.

ON WIT.

As in smooth oil the razor best is whet,
So wit is by politeness sharpest set;
Their want of edge from their offence is seen;
Both pain us least when exquisitely keen.

THE WORLD.

THE world's a book, writ by th' eternal art
Of the great Author; printed in man's heart;
'Tis falsely printed, tho' divinely penn'd,
And all th' errata will appear at th' end.

COURTIER AND SCHOLAR.

A HAUGHTY courtier, meeting in the streets
A scholar, him thus insolently greets:
'Base men to take the wall I ne'er permit.'
The scholar said, 'I do; and gave him it.'

THE FRIEND.

THUS with kind words SIR EDWARD cheer'd his
friend;
Dear DICK! thou on my friendship mayst depend;

I know thy fortune is but very scant;
 But, be assur'd, I'll ne'er see DICK in want.
 DICK's soon confin'd—his friend, no doubt, would
 free him;
 —His word he kept—in want he ne'er would see
 him.

TRUE WIT.

TRUE wit is like the brilliant stone
 Dug from the INDIAN mine;
 Which boasts two diff'rent pow'rs in one,
 To cut as well as shine.
 Genius, like that, if polish'd right,
 With the same gifts abounds;
 Appears at once both keen and bright,
 And sparkles while it wounds.

THE EPIGRAM.

ONE day in CHELSEA meadows walking,
 Of poetry and such things talking,
 Says RALPH, a merry wag,
 An epigram, if smart and good,
 In all its circumstances shou'd
 Be like a jelly-bag.
 Your simile, I own, is new,
 But how wilt make it out? says HUGH.
 Quoth RALPH, I'll tell thee, friend:
 Make it at top both wide and fit
 To hold a budget full of wit,
 And point it at the end.

EPITAPH.

HERE lies the great—False marble, tell me where!
Nothing but poor and sordid dust lies here.

THE EMPTY GUN.

As **DICK** and **TOM** in fierce dispute engage,
And, face to face, the noisy contest wage;
'Don't *cock* your chin at me,' **DICK** smartly cries;
'Fear not—his head's not *charg'd*, a friend replies.

QUIN AND FOOTE.

As **QUIN** and **FOOTE**
One day walk'd out
To view the country round,
In merry mood
They chatting stood
Hard by the village-pound.
FOOTE from his poke
A shilling took,
And said, 'I'll bet a penny,
'In a short space,
'Within this place,
'I'll make this piece a guinea.'
Upon the ground,
Within the pound,
The shilling soon was thrown;
'Behold,' says **FOOTE**,
'The thing's made out,
'For there is one pound one.'

‘ I wonder not,’
Says QUIN, ‘ that thought
‘ Should in your head be found,
‘ Since that’s the way
‘ Your debts you pay—
‘ One shilling in the pound.’

EPITAPH ON A POOR MAN.

STOP, reader, here, and deign a look
On one without a name ;
Ne’er enter’d in the ample book
Of fortune, or of fame.

Studious of peace, he hated strife,
Meek virtues fill’d his breast ;
His coat of arms, ‘ a spotless life ;’
‘ An honest heart,’ his crest.

Quarter’d therewith was innocence ;
And thus his motto ran :
‘ A conscience void of all offence
‘ Before both God and man.’

In the great day of wrath, tho’ pride
Now scorns his pedigree,
Thousands shall wish they’d been allied
To this great family.

TO-DAY AND TO-MORROW.

To-day man's dress'd in gold and silver bright,
 Wrapt in a shroud before to-morrow night;
 To-day he's feeding on delicious food,
 To-morrow dead, unable to do good;
 To-day he's nice, and scorns to feed on crumbs,
 To-morrow he's himself a dish for worms;
 To-day he's honour'd, and in vast esteem,
 To-morrow not a beggar values him;
 To-day he rises from a velvet bed,
 To-morrow lies in one that's made of lead;
 To-day his house, tho' large, he thinks but small,
 To-morrow no command, no house at all;
 To-day has forty servants at his gate,
 To-morrow scorn'd, not one of them will wait;
 To-day perfum'd, as sweet as any rose,
 To-morrow stinks in every body's nose;
 To-day he's grand, majestic, all delight,
 Ghastful and pale before to-morrow night;
 True, as the scripture says, 'man's life's a span,'
 The present moment is the life of man.

INSCRIPTIONS FOR PAINTINGS.

BY DR. WATTS.

ANGELICA SINGING.

WHAT! music and devotion too!
 This is the business angels do:
 When hearts, and hymns, and voices join,
 It makes the pleasant work divine.

CHLORIS STRINGING OF PEARLS.

VIRTUE and truth in heart and head,
Which teach you how to act and speak,
Are brighter pearls than those you thread,
CHLORIS, to tie about your neck.

FLORELLA SINGING TO HER HARP.

FLORELLA sings and plays so well,
Which she doth best is hard to tell;
But 'tis a poor account to say,
All she can do is sing and play.

AMARYLLIS SPINNING.

O WHAT a pretty spinner's here !
How sweet her looks ! how neat her linen !
If Love and Youth came both to see her,
Youth would at once set Love a spinning.

DORINDA SEWING.

WE stand expos'd to every sin
While idle, and without employ;
But business holds our passions in,
And keeps out all unlawful joy.

INSCRIPTIONS FOR DIALS.

BY DR. WATTS.

WRITTEN ON A SUN-DIAL IN A CIRCLE.

THUS steal the silent hours away,
The SUN thus hastes to reach the sea,
And men to mingle with their clay. }

Thus light and shade divide the year,
 Thus till the last great day appear,
 And shut the starry theatre. }

ANOTHER.

So slide the hours, so wears the day,
 These moments measure life away
 With all its trains of hope and fear,
 Till shifting scenes of shade and light
 Rise to eternal day, or sink in endless night,
 Where all is joy or all despair.

SELF EXAMINATION.

LET no soft slumbers close your eyes
 Before you've recollected thrice
 The train of actions thro' the day;
 Where have my feet chose out the way?
 What have I learn'd where'er I've been,
 From all I've heard, from all I've seen?
 What know I more that's worth the knowing?
 What have I done that's worth the doing?
 What have I sought that I should shun?
 What duty have I left undone?
 These self-enquiries are the road
 That lead to virtue, and to God.



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